



The Historiographer

of the Episcopal Diocese of Connecticut

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Library Receives Seabury Manuscripts

By Niels H. Sonne, Ph.D., *Librarian*

One of the great pleasures and satisfactions of the librarianship at the General Theological Seminary is the opportunity to acknowledge from time to time distinguished contributions. At the end of 1958 the library received one of the greatest gifts in its entire history — the main body of the extant papers of Bishop Samuel Seabury. This collection was given by Mr. Andrew Oliver, a trustee and well proven friend of the Seminary. The collection is not strange to the close as it was owned by the bishop's grandson, the Rev. Dr. Samuel Seabury, Professor of Biblical Learning from 1862 to 1872, and, in turn, by his son, the Rev. Dr. William Jones Seabury, Professor of Ecclesiastical Polity and Canon Law from 1873 to 1916. At various times, Prof. W. J. Seabury drew pieces from the collection and gave them to the

Seminary. These earlier gifts include the bishop's consecration certificate and his concordat with the Church of Scotland. Prof. Seabury also leaned heavily on this collection in his biography of the bishop. The papers have been in the library for three years on loan, and a selection from them was exhibited in a fourteen case show in 1956, which was seen by many friends of the Seminary. They have now been carefully calendared and catalogued and are kept in a fire resistant cabinet especially purchased for the purpose.

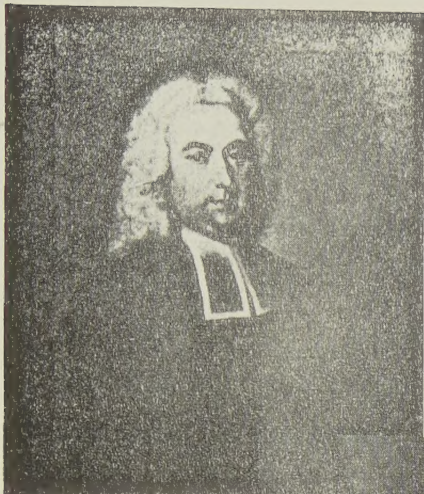
The Seabury Collection consists of a variety of materials. There are approximately two hundred and fifty individual documents dated from 1740 to 1796, with the main concentration in the 1780s and 1790s. These documents vary widely in character, from personal papers, letters, accounts, receipts, to originals and copies of the essential documents in several crucial events in Seabury's life. There are also about forty manuscript sermons. In some instances, sermons are written on the blank parts of or directly over letters which are of greater interest than the sermons. There are several bound volumes, including the Minutes of the Proceedings of the Convention of New York from May 1766 to May 1767; Seabury's Journal B. 1791-1795 (Journal A is unlocated) and a sermon by Seabury's father. There are forty printed pamphlets and books and twenty-four issues of newspapers with matter of interest for the career of the bishop.

Many of the Seabury documents are of the greatest interest to Episcopalians. When Seabury was in England for study and ordination in 1753, his father sent him a letter to be delivered to Thomas Sherlock, bishop of London, urging a bishop for the American colonies. This letter, foreshadowing the career of the bearer, is in the collection. A number of documents center around Seabury's peculiar father-in-law. This gentleman, among other things, wished to recover the cost of maintenance of his daughter from the time of her mother's death to her marriage. Seabury, under the pseudonym 'A. W. F.', was engaged on the loyalist side in a pamphlet controversy with Alexander Hamilton. The collection includes five pamphlets in this important pre-Revolutionary controversy, two by Alexander Hamilton and three by Seabury. It also includes papers which conclusively prove that Seabury was 'A Westchester Farmer.' In consequence of this activity, Seabury was arrested by a raiding party under Captain Isaac Sears, and the documents include his Memorial to the legislature of Connecticut requesting release from confinement. There are a

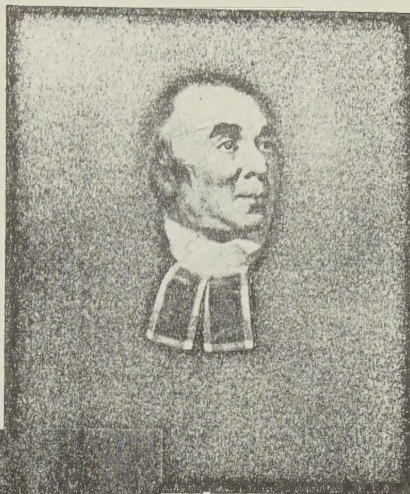


number of official documents of interest, including Seabury's appointments to Grace Church in Jamaica and to St. Peter's in West Chester, by Charles Hardy and Henry Moore, governors of New York, and his appointment as Chaplain to the King's American Regiment, dated February 14, 1778.

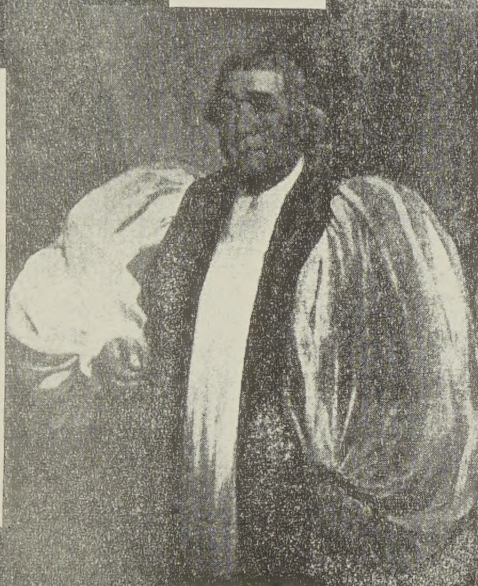
When Seabury went to England in 1783, to seek consecration, he did so heavily armed with a letter from the clergy of Connecticut, endorsements, testimonials, introductions, and so forth. Many of the papers deal with the transactions which led to Seabury's consecration in Edinburgh in 1783. Later documents are concerned with Seabury's career as the first American bishop in a novel political and social situation. They reflect a certain tension between the time honored conception of the office of bishop in England and the insistent demands of American democracy as they manifested themselves in the laity and clergy of the era. Some of the documents, as well as a folio Prayer Book with revisions inscribed in the bishop's hand, reflect the movement towards a new American Prayer Book for use in the newly independent Church. Many of the correspondents are well known figures of Episcopalian history: Thomas Bradbury Chandler, William White, Charles Inglis, William Smith, Jonathan Boucher, among others. Another more humble correspondent was the mother of a daughter in distress, who communicated through letters left under a



The Rev.
Samuel Seabury
1706-1764

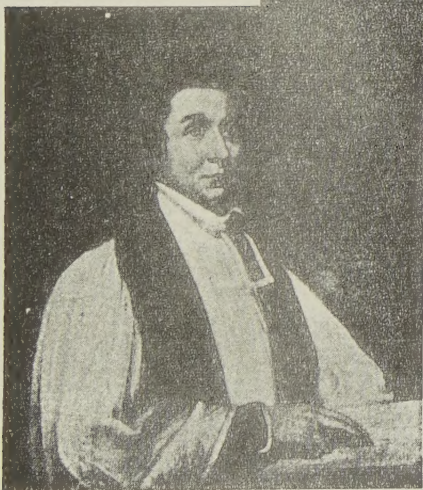


The Rev.
Charles Seabury
1770-1844

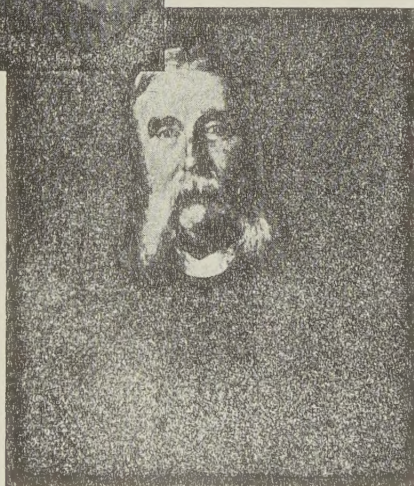


The Rt. Rev.
Samuel Seabury
1729-1796

The Rev.
Samuel Seabury
1801-1872



The Rev. William
Jones Seabury
1837-1916



stone in the bishop's yard. One of the most touching letters is dated North Hempstead, February 28, 1790, and addressed to 'Right Reverend and dear Sir' from the bishop's stepmother, Elizabeth Seabury, who had married the elder Samuel Seabury about sixty years before. All in all, this collection is a vital body of documents of the formative stage of the American Episcopal Church.

The value of manuscript collections for the Seminary's instructional program has been strongly demonstrated during the present academic year. The re-organization, calendaring and cataloguing operation carried through last summer has resulted in greatly increased use of the library's manuscript resources. As the graduate program gains momentum, and more theses are prepared on historical themes, there will be greater dependence upon this type of material. American seminary libraries, by and large, have defaulted on the responsibility for maintaining the manuscript records of religious personalities and religious bodies. Most exhaustive study must be done in the great secular research and university libraries. Many important Episcopalian figures and Episcopalian topics can only be thoroughly investigated in libraries outside the jurisdiction of the Church. The librarian of this seminary is the chairman of two committees, one of the American Theological Library Association, the other of the American Society of Church History, to investigate this topic fully. Mr. Oliver's splendid gift of the Seabury manuscripts is an important addition to the Seminary's resources for the study of the American Church in its early years. All members of the Seminary must be genuinely grateful to Mr. Oliver for this important donation.

The Seabury Portraits

The group of Seabury family portraits recently given to the seminary by Mr. Andrew Oliver is the most notable addition in many years to the Seminary collection. Of great historical interest to Episcopalians, the paintings include five generations from the first Samuel

Bull. of the General Theological Seminary, XLV, No. 1 (February, 1959), pp. 2-6.

Seabury, father of the bishop, and cover a span of years from 1706 to 1916. The portraits have appropriately been hung as a group on the walls of the common room of Seabury Hall, after a careful restoration by Mr. Gerhard Wedekind of the Metropolitan Museum of Art.

Earliest of the portraits is that of the Rev. Samuel Seabury (1706-1764), colonial rector at New London, Conn., and Hempstead, Long Island; it is the work of Thomas Hudson, a popular court painter of the time of George III. The portrait of Bishop Samuel Seabury is full length, and is one of the two original paintings of the first American bishop; the other is in the possession of Trinity College, Hartford. Bishop Seabury's son, Charles (1770-1844), was rector of Setauket, Long Island, and was painted shortly before his death by William S. Mount. His son, the third Samuel Seabury (1801-1872), was Professor of Biblical Learning at the Seminary in his last years, and was also painted by Mount. The most recent of the portraits is that of William Jones Seabury (1837-1916), who was Professor of Ecclesiastical Polity at G.T.S. from 1873 until his death; the painter was J. N. Marble.

This remarkable sequence of portraits adds great distinction to the main floor of Seabury Hall, and is a fitting memorial of the long association of the Seabury family with the General Seminary.

[Here follow pages 216-328 of:]

DOCUMENTARY HISTORY

The Protestant Episcopal Church,

IN THE

UNITED STATES OF AMERICA.

CONTAINING NUMEROUS HITHERTO UNPUBLISHED DOCUMENTS CONCERNING THE CHURCH IN

CONNECTICUT.

Vol. I.

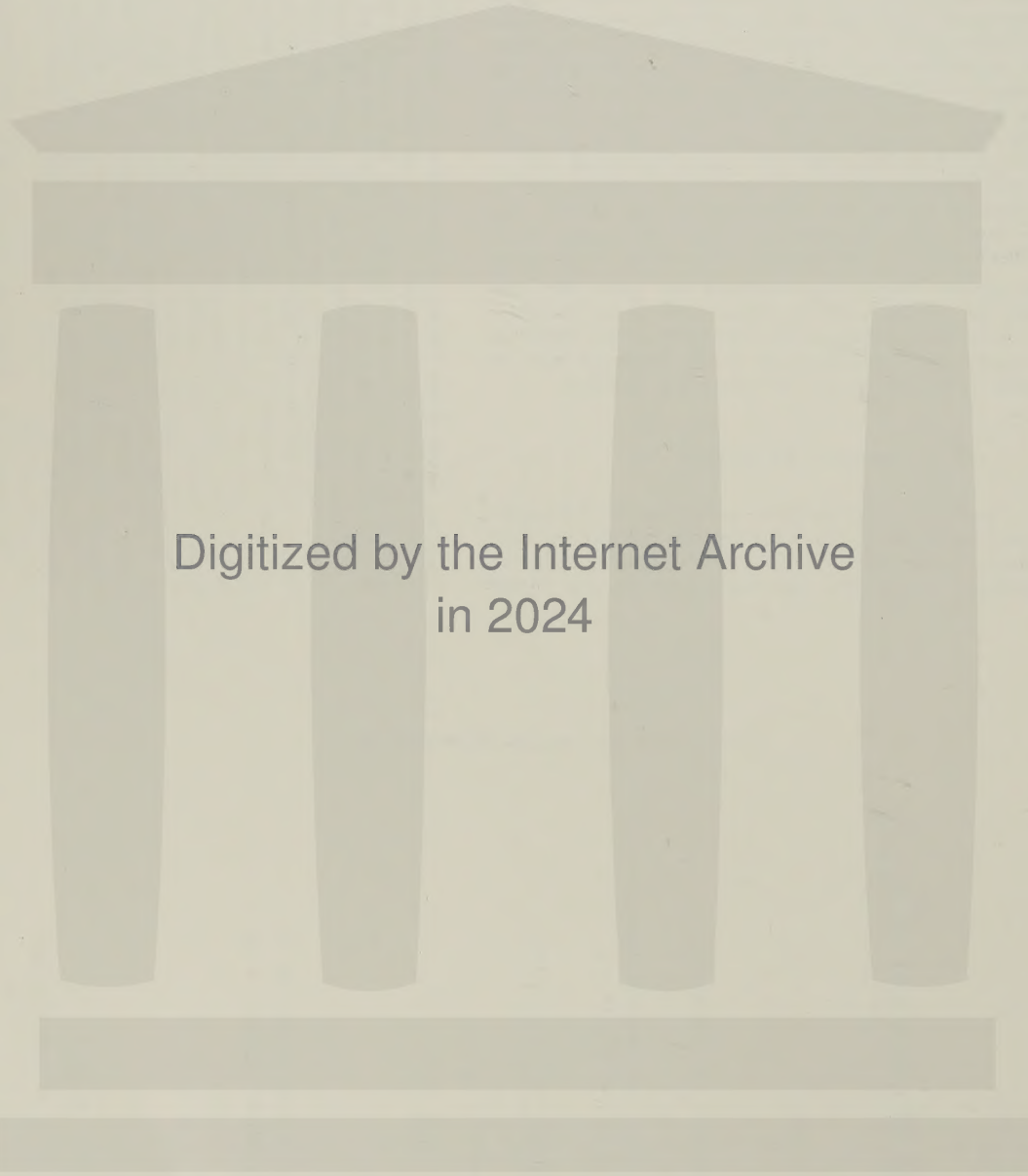
FRANCIS L. HAWKS, D. D., LL. D.,
WILLIAM STEVENS PERRY, A. M.,

EDITORS.

New-York:

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1862.



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to pursue such studies, under my direction, as may qualify them for it.

It is a mighty grief to us to hear of the death of our friend, Mr. Miner, the case of whose disconsolate widow and fatherless children is very pitiable; he would have been a very useful man if he had lived; nor do we yet hear since of Mr. Lamson. Would to God we had a Bishop to ordain here, which would prevent such unhappy disasters.

Reverend Sir,

I am very glad the Society has made the providing a parsonage-house the conditions of the continuance to old missions. This is a very reasonable and happy exchange for a former proposal of making an house and glebe the condition of opening new missions, which was very difficult and discouraging to many new places.

I have, by favour of Mr. Vesey, seen the sermon and abstract you mention relating to the Moskito Indians, but do not know of any missionary willing to move to that distance, it being very remote from these parts, and thought to be an unhealthy climate. Mr. Prince, however, is willing to undertake, if the Society shall think proper to employ him, and I am informed that the Commissary is well satisfied with respect to the objections that were alleged against him, and is willing to recommend him; and in order thereunto, I have sent him a good testimonial from these parts where he has resided chiefly above two years. I hope he may be the bearer of this letter, or, at least, go home in the spring, and am persuaded if he can have his health, he may do very good service in such a mission as you propose.

As I may not have opportunity again after Michaelmas, I beg leave to add that I have continued, once in awhile, to visit Middletown and Guilford, where there continues to be a good prospect, and the College remains in the same disposition as when I wrote last. Another promising youth offers his service, one of Bishop Berkeley's scholars, whose name is *Colton*, and he, with the other two I mentioned before, *Mansfield* and *Lyman*, beg leave to hope they may be employed by the Society about two years hence, when they will be of full age, and in the mean time are devoting themselves

I remain, Reverend Sir,

Your most obedient and humble servant,

SAMUEL JOHNSON.

[*Rev. Mr. Punderson to the Secretary.—Extract.*]

N. Groton, October 8th, 1745.

Reverend Sir,

Since my last I have been to Stafford, preached and baptised some children. Mr. Payne, of whom I acquainted the Society in my last, proposes, by divine permission, (having obtained leave from the Society,) to come home next summer. He has only a wife and two children, and there is no missionary within near fifty miles, and the country pretty well inhabited.

The third Sunday in September I preached in New-London, desired the congregation to meet upon the next day, which they did, and voted to procure a house as soon as possible for their next missionary. One of the members of that Church has given a convenient and valuable spot of land for that purpose; they have generously subscribed to the building of said house, which I hope will be fit to live in by the beginning of next summer. I verily think it a piece of justice due to that congregation in general, to assure the Society that, according to their abilities, they are a generous good sort of people, and they continue firm and unshaken.

Reverend Sir, yours, and the Society's

Most obedient and obliged servant,

EBEN'R PUNDERSON.

[*The Churchwardens of West Haven to the Society.—Extract.*]

West Haven, October 26th, 1745.

Reverend Sir,

We beg leave to represent the state of our part of the mission to the venerable Board, as the parish of West Haven is small, and the inhabitants poor. The Dissenters were not able, after our conformity, to support their teacher by a ministerial rate, so that they have sold the glebe land, and had money out of the treasury, which, with some additions made by the parish, founded a bank, the interest of which supports their teacher, which weakens our hands and hinders the conformity of Dissenters, as they expect to contribute to the support of ours if they conform.

We are, Reverend Sir,

Your most obliged, humble servants,

JOHN HUMPHREVILLE, } *Churchwardens.*
JOSEPH PRINDLE, }

[*Rev. Mr. Johnson to the Secretary.—Extract.*]

Stratford, in New-England,

26th March, 1746.

Reverend Sir,

I have once or twice mentioned the case of the people of our Church at Ripton, a parish of this town, under my care, where there are fifty-one families that have built a Church about eight miles from hence. They have been so undeniably importunate to have the service and sermons read among them to prevent their children from straggling and going to meeting, that I have this winter indulged their importunity

in permitting my son to read to them, whose services therein have been very acceptable to them, and they beg me to mention him to the Society, with their earnest desires that he may be allowed as a catechist and reader for them, and would allow him seventy or eighty pounds our currency, which is equal to about ten pounds sterling. As to my son, I shall only beg leave to say, that I thank God he has good abilities, and that I have spared no pains to cultivate them in the best manner circumstances will admit of. He will shortly enter his 20th year, and has took his Bachelor's degree almost two years ago; the chief Greek and Latin classics were then so familiar to him, that he merited Bishop Berkeley's premium in this College, and he has taken much pains to qualify himself in all other parts of learning; particularly, he has read much of our best English philosophers and divines for his years, and is now studying the Hebrew, and Antiquities, both sacred and profane. But whether he will make divinity or law the business of his life, he has not yet resolved.

I am, Reverend Sir, your most obliged,

And most obedient, humble servant,

SAMUEL JOHNSON.

[*Rev. Mr. Caner to the Secretary.—Extract.*]

Fairfield, in New-England,

November 10th, 1746.

Sir,

As to Norwalk and Stamford, I am afraid the interest of the Church loses ground in those places, for want of a more constant service than I can supply them with. And I cannot help repeating my earnest desire that the Society will either supply these places, or, by some further provision, enable me to supply them by an assistant. Here are sundry young gentlemen, ready to enter into the Society's service, who would be very acceptable to these people. The Society

will excuse me that I am solicitous for the welfare of a people, chiefly, under God, the fruit of my own diligence, that I may not see the labour of almost twenty years bestowed in vain.

I am the venerable Society's

Most dutiful and obedient, and, Sir,

Your most humble servant,

HENRY CANER.

[*Rec. Mr. Gibbs to the Secretary.*]

Simsbury, New-England,

October 22d, 1746.

Reverend Sir,

I presume to write, at the same time hoping and wishing for the prosperity of the Church here, which is environed among a number of its enemies, who are continually wishing for its overthrow. The Independents, who have been heretofore very rude, bold and insolent toward those of the Church, by forcing and obliging them to pay to the Dissenters, do yet, some of them, persist in the same manner, and have obliged a communicant of my Church, though, indeed, belonging to another town, viz., Farmington, about fifteen miles distant, to pay toward the repairing of their meeting-house, and threatened hard for his refusing to pay.

And another communicant of mine, of the same town, do they very much threaten. Thus bold and daring are they to all that profess themselves of the Church.

I would further acquaint the honourable Society that the prejudices of the people toward the Church wear off by degrees, and they begin to be more enlightened about it, and I am not wanting in my endeavours to instruct them as to the same.

I have baptised, since the eighth of May last, ten children, one of which I baptised at Litchfield, near thirty miles west of Simsbury, where I was desired to preach; and another at

Middletown, twenty-seven miles southward, and I have five new communicants added.

I pray God for the enlargement of the Church in these parts, and hope it may increase more and more, which is the earnest wish of him who subscribes himself,

The Society's most obedient

And humble servant,

WILLIAM GIBBS.

[*Rec. Mr. Funderston to the Secretary.*]

N. Groton, 6th October, 1746.

Reverend Sir,

As I am the only missionary the Society have at present in the eastern half of the government, I think it my duty, in the most pressing manner, to solicit the Society's further assistance to New-London, Charlestown and Hebron; especially New-London. In behalf of that people I can plead with great assurance of success, as they have complied with the terms on which the venerable Society suspended their assistance; having set up and covered a very good house which, in a few weeks, may be made a comfortable habitation.

With regard to Hebron, which I visit twice a year, and therein administer the Sacraments, I have this to observe, that when I was there last, which was the last day of August, there were about forty communicants, and six children baptised. The day following I preached them a sermon, after which they unanimously subscribed £303 10s. for the purchase of thirty acres of exceedingly good land, (the donor gave £30,) a deed of which I shall transmit with this letter, and beg leave earnestly to recommend to the venerable Board the supply of a people so steadfast and zealous, and who have not a missionary within near forty miles of them. I presume there would be as large an addition to them as to any congregation in the government, if they were supplied with a pious and faithful minister. The Thursday following, I

preached a sermon in Litchfield, about eighty miles from my house, where there is a considerable number of conformists, who performed their part of the divine service with propriety and reverence. I furnished them with some books, and trust there will be additions to them.

I must also beg leave to refresh the memories of the venerable Board with respect to the melancholy state of Charlestown, where there is great need of a resident missionary. The deed of forty acres of good land given to that Church, I hope has reached the Society're this, having been sent with my letters of April 4th. The state of the Church in Groton and the adjacent towns remains much the same, but I hope will soon increase, the Independent teacher in this place having left his people, and 'tis the general opinion that they will not be able to settle another.

I am, Reverend Sir, yours, and the Society's

Most faithful friend and servant,

EBEN'R PUNDERSON.

[*Rev. Mr. Johnson to the Secretary.—Extract.*]

Stratford, in New-England,

October 1st, 1746.

Reverend Sir,

Since my last, I have received the Bible and Common Prayer-Books safe, for which we are all very thankful. My son continues to read and instruct the youth at Ripton with good success, and the Church there flourishes. I continue to visit them, and administer the Sacraments to them once in two or three months, and they are going on to finish their Church. My Church also flourishes in this parish, where two new families are added, and I have baptised twenty-four, and admitted eight communicants since last March, whereof one is a negro man. I have also visited Middletown and Guilford, where the Church keeps its ground, though I cannot say it

much increases for want of ministers. A love to the Church is still gaining in the College, and four more, whose names are Allen, Lloyd, Sturgeon and Chandler, have declared themselves candidates for holy orders; and there seems a very growing disposition toward the Church, in the town of New-Haven, as well as in the College, so that I hope there will, 'ere long, be a flourishing Church there. I have heretofore desired leave for Messrs. Dibble and Leaming to go for orders, and am now desired to ask the same for Messrs. Mansfield and Allen, as soon as the Society can be in a disposition to receive them. Mr. Cole, for whom I wrote long since, is, I doubt, discouraged, having heard nothing from him in a great while. I presume it probable, that leave was given him to go home, by Mr. Dean; but as we have not heard a word of him since he left London, we have too much reason to fear he is lost. If this should prove to be the case, (as Mr. Lyons is said to be removed, and Mr. Dean to have been appointed to succeed him at Derby,) the people there are very desirous that Mr. Mansfield may have leave to go for them, where they are providing a glebe; and Waterbury having also provided one, begs to have a minister for themselves, with Northbury and Litchfield, and that Mr. Cole may have leave to go for them, or one other of the candidates, if Mr. Cole be otherwise provided for. New-London is also providing a house, and Mr. Cole or Mr. Lloyd would do well for them.

I am, Reverend Sir, your most obliged

And most obedient, humble servant,

SAMUEL JOHNSON.

[*Rev. Mr. Camer to the Secretary.—Extract.*]

Fairfield, in New-England,

May 12th, 1746.

Sir,

I have not been favoured with an answer to either of my two letters of November and December past, requesting some further provisions for the Church at Norwalk. The suffer-

ing condition of that Church, notwithstanding my utmost care, obliges me to renew my request, and humbly beg that the venerable Society will give that people leave to recommend some young gentleman home, in their own favour, or make such other provision for them as the Society shall think proper. I mentioned in my last their having purchased a new house and garden spot for the use of a minister, to which they propose to add some convenient pasturage as soon as they have finished their new Church, which at present lies pretty heavy upon them. Beside the provision already made, they offer to raise twenty pounds sterling per annum, which I think they will be able to advance, because the taxes levied by the government here in favour of a minister amount to about fifteen pounds sterling, and they will doubtless exert themselves to raise five pounds more than what is exacted of them by law.

The Church of Norwalk is, I think, the largest and most promising Church in this colony, which makes me the more solicitous to have some better provision made for it than I am capable of bestowing that way consistently with a proper care of other Churches; and this, also, will, I hope, plead my excuse with the venerable Society for the repeated trouble I give them upon this subject.

As to Fairfield, nothing new or uncommon has occurred since my last. The condition of the Church is, I think, nothing worse, I am afraid I must add, nor much better, since my last account. Indeed, in these times of war and confusion, (in which we also have had our share,) which are often attended with greater degrees of licentiousness and corruption of manners, I am apt to flatter myself that our labour is not wholly lost, if we may be instrumental in preserving religion from decay, even though no great progress should be made in its advancement.

The particular state of these Churches will appear from the *notitia parochialis* enclosed, and to which I beg leave to refer.

I am the Society's most dutiful and obedient,

And, Sir, your most humble servant,

HENRY CANER.

[*Rev. Mr. Gibbs to the Secretary.*]

Simsbury, May 8th, 1746.

Reverend Sir,

I take the freedom to write, and, at the same time, represent the condition of the Church here. It is situated back of the great river Connecticut eight miles; close by are a number of large commodious towns, Hartford being the chief and a county town, and about ten miles from Simsbury. The Church here seems to be well situated, and I am not without hopes of its growth, notwithstanding it is environed and surrounded by so great a number of staunch enemies to it, and those who call themselves "new lights," who are of a bitter and inveterate spirit toward the Church. I have not been wanting since my being here in my endeavours to enlighten these people, in the Church, as to the feasts and fasts of the Church, and in teaching and catechising their children. I have spread about several books of the Society's, which have been very beneficial, Dr. King being very much in request.

I have belonging to the Church here forty families, twenty-six persons, communicants, and have baptised since July last thirteen children. I hope to see the Church prosperous and flourishing here; people's prejudices begin to wear more off, and I pray God to open their eyes that they may see and know better, and that they may be brought into the Church, that so we may glorify God with one heart and mind.

I beg leave to subscribe myself the Society's

Most obedient, humble servant,

WILLIAM GIBBS.

[*Rev. Mr. Punderson to the Secretary.*]

Groton, April 4th, 1746.

Reverend Sir,

It is with a very sensible pleasure that I can acquaint the venerable Society with the almost daily increase of our Church, and that the opinions of most sober, considerate persons grow more favourable toward it; particularly, I am rejoiced upon Mr. John Whitney's embracing the Church, and resolving, by divine Providence, with the Society's aid, to come over in the fall for holy orders. He is a person of an excellent moral character, good sense, and of a mild disposition. The people in New-London are very desirous (if they should not be supplied before) that he may be appointed for them. The conformists, also, of Stonington, where he lives, together with those of Charlestown and Westerly, are fond of having him, if the Society are able and willing to erect them into a mission. The harvest is truly great, and at present no labourer in this half of the government but myself, of the Episcopal order, and, with the most sincere gratitude, I bless God that my labours are not in vain. I esteem it a singular Providence, that in New-London the Church have lost none in their long vacancy, but wait with patience. A deed of the land given by a worthy member of the Church, which is, I suppose, worth £300 our money, will be transmitted with my letter; a frame of a house worth £100 is already got, and they are daily forwarding it.

Capt. Mumford, with whom Mr. Dean embarked, is not yet arrived; we fear he is taken or founded. By him I had expectations of a letter from the venerable Society, whom I fervently pray God daily to enlarge, and make a more extensive blessing to mankind in general, and this land in particular.

I am, with the greatest respect, Reverend Sir,

Yours, and the Society's faithful friend and servant,

EBEN'R PUNDERSON.

[*Rev. Mr. Beach to the Secretary.*]

*Reading, in Connecticut, in N. E.,
April 2d, 1746.*

Reverend Sir,

All that I have at present to acquaint the venerable Society with, beside what is contained in the enclosed, is, that we have erected another Church at Newtown, which is forty-six feet long, thirty-five broad, and twenty-five up to the roof. It is a strong, neat building, and though it be small, yet, considering the poverty of people in these new settlements, and that the parish being sixteen miles in length, we must have two Churches in it, it is a considerable charge to that part of the parish, who have contributed cheerfully, some thirty, some fifty, and one man two hundred pounds this currency; while our neighbours of the Independent persuasion have their meeting-houses built by a tax laid by the government upon all the land in the parish. And in this parish all who go to *meeting* are exempt from paying any thing toward the support of the government, but as soon as any join in the worship of the Church of England they immediately lose that privilege. But the more we are oppressed, though there may be several professors of the Church of England, yet, I hope, we shall be the more sincere in our profession; and it is very certain that our people generally expend more by far for the support of religion than their neighbours of the dissenting persuasion.

If the venerable Society would think it reasonable to send me four dozen Common Prayer-Books, with Tate and Brady's version of the Psalms, and two dozen of the Whole Duty of Man, they should be carefully distributed among the poorer people, by,

Reverend Sir, yours,

And the venerable Society's

Most obedient and humble servant,

JOHN BEACH.

[*Rev. Mr. Lamson to the Secretary.*]

North Castle, in the Parish of Rye,

February 10th, 1746-7.

Reverend Sir,

The mission at Fairfield having become vacant by the Reverend Mr. Caner's acceptance of an invitation to Boston, the Episcopal congregation at Fairfield, by advice of the Reverend Mr. Caner, have invited me to accept that mission, if the venerable Society will be pleased to bestow it upon me at their request and mine, in which, there being such a universal concurrence, without an exception, I could not but think it an encouragement to hope that my labours among them may be attended with good success, (by the blessing of God,) and, therefore, I do cheerfully concur with them in their application to the venerable Board, that I may be removed into the Reverend Mr. Caner's place, according to the request of that Church, provided I may be allowed the same salary that Mr. Caner received. For, although Mr. Caner's benevolence and the people's purchase have provided a very decent glebe house, yet, fifty pounds sterling, added to what may be expected from the people, will not be a decent subsistence in a place where living must be more expensive than in most other country places. - My present situation can't be thought a settlement, inasmuch as no house or glebe is provided, nor my support sufficient to enable me to purchase one. I have endeavoured, since my arrival, to do what service I can among a great number of poor people scattered about in the woods, who have little ability, and, most of them; as little inclination to reward me. I compassionate their circumstances, and the more, because so many of them have very little sense of the importance of religion and virtue. The Reverend Mr. Wetmore has been treating with a worthy young gentleman, Mr. Thomas Bradbury Chandler, who is willing to perform the service of a lay Catechist among these

people, if the honourable Society, upon my removal, will be pleased to bestow upon him the ten pounds sterling salary that was formerly allowed to Mr. Flint Dwight, deceased. I am of opinion that such a provision is as much as these people can expect at present, and I believe it may, in a great measure, supply the place of a minister in orders, considering that Mr. Wetmore, with Mr. Chandler's assistance to read in the Church at Rye in his absence, may more frequently visit the Churches at North Castle and Bedford, and administer the Sacraments among them. And some of the people have expressed a satisfaction in the hopes of having so ingenious a man as Mr. Chandler to labour among them in such a method after my leaving them. They find as little fault as I could expect at the talk of my removal, knowing that my present income is too small for a support. I shall be glad to know the honourable Society's resolutions, in answer to this humble request of mine and the Church at Fairfield, as soon as may be; and as that place will be the more acceptable to me for its nearness to my friends, being but eight miles from my father's house, I hope my request will be granted; which, if the venerable Society shall think fit to gratify me in, no diligence shall be wanting on my part, according to my best abilities, to serve the great designs of their charity, God's glory, and the good of immortal souls.

The sectaries will be very busy in endeavouring to seduce the people when they have no minister among them; for which reason I beg leave to repeat my urgency to have this affair considered and expedited as fast as proper, and only add my humble duty to the venerable Board, and, with hearty prayers for the success of their extensive charity,

I humbly subscribe myself,

Reverend Sir, your most obedient,

And most humble servant,

JOSEPH LAMSON.

especially at this time, when very few Churches this way are supplied. One thing further I humbly move to the Society, which is, that they will be pleased to continue the full salary to this place, for, though the people are generous according to their circumstances, yet the expensiveness of the place makes the whole but a necessary support; this town, and that of New-London, being more expensive than any others in the colony.

I expect to be called upon from Boston Lady-day next; but propose to continue my labours here, with neighbouring assistance, till May or June, by which time I conceive hopes the Society will grant me a dismission, and remove Mr. Lamson to this place. In regard to salary, I shall not presume to draw further than Lady-day next, till I have the Society's express leave how far, or to what term, I shall be indulged to draw.

The people of Fairfield, to recommend themselves as much as possible to the Society's favour, have, upon this occasion, purchased a large and convenient house, with suitable accommodations, for a parsonage house, worth about one hundred and fifty pounds sterling, and have, by the will of a charitable person, Mrs. Jerusha Sturges, lately deceased, received an addition of fifty pounds of this currency, to their bank, which I formerly made mention of. I hope, upon the whole, their honest industry and zeal will engage the Society's compassion, and the continuance of their favour, in supporting a very promising mission.

For myself, I beg leave to assure the Society that I am

Their most dutiful, most obedient

And most humble servant.

HENRY CANER.

[*Rev. Mr. Caner to the Secretary.*]

Fairfield, in New-England,

February 12th, 1746-7.

Reverend Sir,

I having lately received an invitation from the congregation of King's Chapel, in Boston, to succeed the Reverend Mr. Commissary Price, who has resigned, I take the first opportunity to ask the venerable Society's concurrence and dismission from the present service in which I am now engaged. I have long laboured under infirmities of body, which made it very difficult for me to perform the services required in such an extensive cure. The frequent colds I have taken, and disorders consequent thereon, have made traveling to me pretty much impracticable.

I humbly thank the venerable Society for their favours to me and to the people whom I have served, and because I am much concerned that the interests of religion should be carried on as well as begun here, I humbly hope the Society will agree to the request of the people of this Church (herewith transmitted) and appoint the Reverend Mr. Lamson to succeed in this place. I should conceive a good prospect of this gentleman promoting the interests of religion and piety here, from the great harmony that appears between him and this people. A custom of being indulged this way has made it matter of consequence in this part of the world, that the people should, as much as possible, be gratified in the choice of their ministers; and frequent observation has confirmed me in it, that little can be done toward the advancement of piety where a good understanding does not subsist between minister and people. I omit at this time to mention the present state of these Churches, a full account of which I propose shortly to transmit. In the mean time, I beg leave to observe that, as this Church is situated at the head of the county, a very small vacancy may prove of much disservice,

[*Rev. Mr. Punderson to the Secretary.—Extract.*]

N. Groton, September 29th, 1747.

Reverend and dear Sir,

I have the satisfaction to inform the venerable Board, that the ministry house in New-London is nearly finished. I have contributed something, and endeavoured to my utmost to forward it.

They are building a Church in Norwich, the largest and most flourishing of any town in this colony. There are about thirty families of conformists. The town has always had the character of the most rigid Congregationalists in the government. 'Tis really surprising how much their dispositions are softened toward the Church; and, indeed, 'tis so almost every where.

Reverend Sir, yours, and the Society's

Most obedient, humble servant,

EBEN'R PUNDERSON.

[*Churchwardens of St. John's Church, in Stamford, Connecticut, to the Secretary.*]

Colony of Connecticut, Stamford,

March 25th, 1747.

Reverend Sir,

We, the subscribers, churchwardens and vestrymen of St. John's Church, in Stamford, with the unanimous concurrence, and in behalf of all the professors of the Church of England, in the towns of Stamford and Greenwich, in Connecticut, beg leave to represent to the venerable Society the state of our Church, and with humble submission request their patronage, and that the effects of their extensive charity, which hath brought the means of salvation to many thousand souls, may preserve us and our posterity from wandering in error and darkness, and guide our feet in the way of peace, by assisting us to procure a settlement of the worship of God among us, according to the pure doctrines and wholesome rites and usages of the Church of England, which we highly reverence and esteem. We have struggled with many and great difficulties in advancing to the state in which we now are, to have a Church erected and so far finished as to be fit for our assembling in it, and with accessions to our number of professors sufficient to be enabled to purchase a glebe. and to pay twenty pounds sterling per annum to a minister, which we have obliged ourselves to do by subscription under our hands, and hope to make some additions, so that the whole may be worth thirty pounds sterling per annum, which is the most that we are able to perform at present, and too little for a decent support for a minister. We have been much oppressed by the Dissenters among whom we live, who, under the protection of the laws of the colony, have obliged us to pay taxes to their minister, and to build them meeting-houses, even when we had obliged ourselves to contribute, according to our abilities, to reward ministers of the Church of England for coming to preach among us, and administer to us the Holy Sacraments; and several have been impris-

oned, and others threatened with imprisonment, to compel them to pay such taxes; and we could get no relief from the courts of justice here. This has made us very desirous to obtain a minister in orders among us, which is the only means to obtain exemption from such taxes, according to the express words of the colony act. We, therefore, exerted ourselves to the utmost of our abilities to assist Mr. Miner to go for orders, who was taken by the French upon his passage with the Reverend Mr. Lamson, and afterward died in England, which proved a very melancholy disappointment to us; and before, we had contributed considerably to assist Mr. Isaac Brown, when he went home for orders, with hopes that he might have been sent to us, but were disappointed by his coming back for Brook Haven. Since Mr. Miner's death, we have applied ourselves to Mr. Ebenezer Dibble, by the advice of the Reverend Mr. Caner and others. This gentleman has read prayer and sermons among us, to our very great satisfaction, for near a year and a half, and being willing to go home for holy orders, and return to us to be our minister, we have again exerted our utmost power to procure a glebe, subscribed for his support annually twenty pounds sterling, and do assist him further to defray the expense of his voyage. We have applied to the Reverend Clergy to represent our state, who all of them approve well of Mr. Dibble, and having giving him testimonials to the Lord Bishop of London, we earnestly hope he may obtain holy orders, and humbly entreat the venerable Society to compassionate our circumstances, and admit Mr. Dibble to be their missionary to us, with such salary as they may think fit to allow, which we hope will contribute to the glory of God and to the salvation of many poor souls; and we, your poor petitioners, as in duty bound, shall ever pray for the enlargement of Christ's kingdom by the extensive charity of your venerable Society.

We are, Reverend Sir, your most obedient, &c.,

JOHN LLOYD, } *Churchwardens.*
 THOMAS YOUNGS, }
 And others.

[*The Churchwardens of Litchfield, Connecticut, to the Secretary.*]

Litchfield, April the 4th, A. D. 1747.

Reverend Sir,

We, the subscribers, inhabitants in Litchfield, in the County of Hartford, in Connecticut, in New-England, humbly beg the favour that our following requests may be laid before the venerable Society for the Propagation of the Gospel in foreign parts, and that those declarations that hereby we make, (which you in your wisdom shall think worthy their notice, may be made known to them. We shall, therefore, take leave to begin with our declarations. Above two years past a great number of us declared our conformity to the Church of England by subscribing a letter to the Reverend Mr. Beach, inviting him amongst us, attending divine service with him, owing to the excellency of the doctrine and the manner of worship in the said Church, and openly defending them to the utmost of our power; but even now the Dissenters have executions out against us for rates, due long since, and daily threaten to take us to the gaol if we refuse to pay them; and this, notwithstanding we bring and offer them a discharge in full under the hands of the Reverend Mr. Beach; and one of us, who had been a communicant in the Church above a year, hath lately been actually seized by their collector, and on the way to the gaol was freed by his own brother, who paid the rate to the collector. We meet with many subtle contrivances amongst almost all of every degree among them, to suppress and confound us, but we shall not be particular for fear of being tedious. We persist with resolution, being convinced of the goodness of our cause, and gain ground daily, being now about double the number of conformists since a year from this day. We are remote from all our Reverend missionaries except the Reverend Mr. Beach and Mr. Gibbs, Mr. Gibbs being the highest, who lives twenty-seven miles, and Mr. Beach between thirty and forty miles

from us. We have already purchased a glebe of fifty acres of good land, which lyeth about three miles distant from the town, and have begun to improve upon it, and design yearly to proceed therein, and hope yearly to make it profitable in time. We are willing to contribute toward the support of a missionary amongst us, according to the dignity of the office and our abilities, which we confess are small; we have hopes of additions to our number, for many people in the country, and especially in this town, are weary of the Independent scheme, but, whether we have additions or not, we design to build a Church; consequently much can't be expected from us at present.

There are a great number of new towns northward and westward from us, and hardly a town without some conformists to our excellent Church; and we humbly conceive it would promote the joyous design of the honourable Society if a missionary were placed in these parts. Northbury and we are willing to be included in the same mission; and since Mr. Samuel Cole is going for orders, (with whom we are personally acquainted,) who has been helpful to us in many respects, our humble request is, that he may be the person that may be sent to us, and that he may be the person, rather than any other. We shall only add our hearty thanks to the honourable Society for their care of this land, and after, that we may be still greater partakers of it, who are, Reverend Sir, your most obedient and humble servants,

JACOB GRESWOLD, } *Churchwardens.*
JOSEPH WILLBORN, }

And others.

[*Rec. Mr. Johnson to the Bishop of London.*]

Stratford, April 28th, 1747.

My Lord,

About a month ago I gave your Lordship some account of a College undertaking in New-Jersey with a Royal Charter, which I apprehend would be of very ill-consequence to the Church, it being entirely in the hands of the most virulent

Methodists.* Since that, I have procured a copy of their charter, and I apprehend it would not be unacceptable to your Lordship to have a sight of it. This is the occasion of my so soon troubling you again, and accordingly I here enclose a copy of it, such as I could get; there may, perhaps, be some small defects in it, but, on the whole, it is doubtless genuine, and your Lordship can judge whether it be fit that absurd and mischievous sect should have such an ample and unlimited power given them. I am told, the best sort of people in that province do as much dislike it as we do.

My Lord, I had about two years ago a letter from the Society forbidding any one to go home for orders without leave first obtained. This I was willing to understand only in case of any new mission, or any new charge to the Society. I desired it might not be understood to preclude us the liberty of sending home proper persons to supply vacancies by death or removal; but I had last week a letter, by which it appears we are in *no* case to send any home without having first obtained leave. This, my Lord, is a very great discouragement to the Church in these parts, especially under our present circumstances. The death of the Reverend Mr. Commissary Vesey, Mr. Davenport, Mr. Richard Caner, and his removal from Norwalk before his death, and that of Mr. Lyons and Mr. Morris, and the resignation of Mr. Commissary Price, have occasioned a number of vacancies, four of which are in this colony, so that I am now alone here on the seacoast, without one person, in orders, beside myself, for more than one hundred miles; in which compass there is business enough for six or seven ministers; and those northward have their hands full, so that my burthen is at present insupportable, nor have we yet leave for any to go home, though there are five or six valuable candidates. Unless, therefore, the Society can provide, or your Lordship can think proper to ordain on such titles as can be made here, (which, in some places, though not without much hardship, may, I believe, be made equal to thirty pounds sterling per annum,) the Church must soon decay apace; mean time it is

* That is, the followers of Mr. Whitfield, though, by profession, Presbyterians.

really affecting to hear the cries and importunities of people from several quarters, and not have it in one's power to help them. I humbly beg your Lordship's compassion, prayers and benediction,

And remain, may it please your Lordship,

Your Lordship's most dutiful son,

And most obedient, humble servant,

SAMUEL JOHNSON.

TO MY LORD OF LONDON.

[*A Petition from the Churchwardens of Norwalk to the Secretary.*]

Norwalk, Connecticut, March 5th, 1748.

We, the Churchwardens and Vestry of the Church of England, in Norwalk, most humbly beg leave to lay our case and request before this venerable Board, which is as follows, viz. :

That in the year 1742, in the month of June, the Reverend Mr. Richard Caner, by the honourable Society's great favour, for which we are humbly thankful, came to us in holy orders, at which time the Church in Norwalk consisted of about thirty families; and the Church under his ministry greatly increasing, about Christmas following we concluded to build a new Church of the following dimensions, viz., fifty-five feet in length, beside steeple and chancel, and thirty-five feet in width, which was raised in March following, and we provided with great cheerfulness in carrying on the work in order to finish, till the time of Mr. Caner's removal from us, which was in the month of October, 1745, at which time our Church had increased to the number of ninety families. Immediately after Mr. Caner's removal from us, we applied to Mr. Henry Caner, and upon his advice, procured Mr. Jeremiah Leaning, who came in December, 1745, and continued with us two years, and for his service in the Church we paid him more than twenty pounds sterling per annum, and the Church has increased even to the number of one hundred and five families, which exceeds the number of any other Church in the government except the Church in Stratford. Furthermore, upon advice of the Reverend Henry Caner, we purchased a

good house and small glebe, with another lot of land at a small distance from the house, of five acres of land, the deeds whereof were sent to the Society last summer by the Rev. Mr. Commissary Price, and we have since that time purchased two acres and a half of land in addition, and adjoining to said five acres; and since Mr. Leaning, who is truly a worthy gentleman, for whom we have a sincere regard, has, however, thought best to leave us, having some other views, we are very thankful to the Society for committing us to the care of the Reverend Mr. Lamson, whose labours are always very acceptable to us when he can attend here; but as this cannot be very frequently, by reason of the distance and his extensive charge, we have, with the approbation of the Rev. Clergy, unanimously agreed with Mr. John Ogilvie to read the service of the Church, with a view of his settling in the ministry among us, and obliged ourselves to pay him fifty pounds, New-York money, per annum, equal to three hundred pounds in our unsettled currency, and he is now, with the approbation of our Reverend Clergy, reading the liturgy and sermons among us to our entire satisfaction. What, therefore, we beg leave to ask of this venerable Society is, that, as we have thus endeavoured to our utmost to qualify ourselves for a mission, they would be graciously pleased to erect us into a mission, and give leave to the Reverend the Clergy to recommend the said Mr. John Ogilvie, as soon as may be, for holy orders; and that he may be appointed missionary for this town, together with Ridgefield, which desired to be joined with us, and we shall be most humbly thankful for any salary which this venerable Society, according to their wonted goodness, shall please to grant to them. Praying with great earnestness for God's blessings upon the pious undertaking of this most charitable Society, and that we may no longer remain without a missionary,

We are, venerable gentlemen,

Your most obliged, most dutiful,

Most obedient, humble servants,

JOHN BELDEN,

WILLIAM JOHNSON,

} *Churchwardens.*

And others.

[*Churchwardens of Stamford to the Secretary.*]

Stamford, April 26th, 1748.

Reverend Sir,

We, the Churchwardens and Vestry of St. John's Church, in the united parish of Stamford and Greenwich, beg leave, in behalf of ourselves and the professors of the Church of England, in Stamford and Greenwich, to return our hearty thanks unto the venerable Society for the Propagation of the Gospel, for their charitable notice and care of us, expressed in your letter to the Churchwardens and Vestry of Norwalk, dated December 27th, 1747, giving liberty for Mr. Dibble to go home for holy orders, and to take the charge of our Church, with that of Norwalk, on consideration of our paying ten pounds sterling per annum toward his support, as Norwalk was to give security for twenty, with the actual possession of their glebe. As this resolution of the venerable Society is said to be consenting to their request in favour of Mr. Dibble, we are willing humbly to hope our request in favour of Mr. Dibble, referred to in our petition, dated March 25th, 1747, (which we transmitted by Mr. Commissary Price,) is granted; for we don't know that the people of Norwalk ever requested in favour of Mr. Dibble, nor has he read service among them; but, among us, steadily for two years and a half, for whom we have great esteem and regard, and shall be very much gratified, if we can obtain, from the venerable Society's great charity, his being appointed their missionary for our Church. Our congregation voted cheerfully to comply with the Society's directions, in your letter to the Church of Norwalk, which Mr. Dibble will communicate to you, in expectation that, in Norwalk, they would have readily done their part; but when we found that the people of Norwalk declined coming to a positive determination to do, in favour of Mr. Dibble, what the honourable Society required as the condition on their part, our people, from a hearty affection to Mr. Dibble, resolved cheerfully to undertake the expense

of his voyage, and we have effectually secured the payment of twenty pounds sterling per annum to the Society's missionary, according to our bond in Mr. Dibble's hand, and promise hereby to put him into possession of our glebe, which is better than that of Norwalk; or, however the honourable Society shall determine as to uniting us with Norwalk, we humbly submit, and shall be heartily thankful for any share of Mr. Dibble's ministry, that the honourable Society shall be pleased to allot for us; so that, by being put under his care, we may be sheltered from the persecutions we have suffered from the Dissenters, because not included in any of the missions, as we set forth more largely in our petition above mentioned, and to which we beg leave to refer; and with earnest prayers that God would bless all the charities of that venerable Board, we subscribe,

Reverend Sir,

Your most obedient, humble servants,

JOHN LLOYD, } *Churchwardens.*
THOMAS YOUNG, }
And others.

[*Rev. Mr. Graves to the Secretary.*]

New-London, September 7th, 1748.

Good Sir,

I have wrote so lately, that were it not in obedience to my instructions, I would not so suddenly have occasioned this second trouble. Since my last, I have visited and spent a fortnight at Hebron, in which time I read prayers and preached nine sermons in the Church, and at their houses; in the latter, I had every day several Dissenters, some of whom told me they had never before attended, and expressed a satisfactory approbation at our service. However, the people continue to deny my authority over them, because I can't produce it under your hand but as I mentioned this before, I doubt not but I shall soon be favoured with your

determination in that affair. The Presbyterian divisions are very rife and warm, and will certainly add to our hearers in these parts. At my return, I did duty in the new Church at Norwich, baptised a child and churched its mother. The parent used many arguments to stand surety, but I told him the canons and rubrics, and the practice of others, was my rule. The week before I went to Hebron, I received an earnest invitation from the inhabitants of Branford, which is above forty miles hence. I happily, on my way thither, met Dr Johnson ten miles this side, at a place called Guilford, where he read prayers, and baptised three children, and I preached to a large congregation. Two days after, I performed service at Branford to a most agreeable sight of auditors, who behaved very well, and some of the chief of the Presbyterians came to my lodgings and returned me thanks. As for the people of New-London, I am afraid they will never be unanimously reconciled to a regular minister; I despair, though I shall continue to act in the best manner I can for the glory of God and their edification. I am sorry to say, but from duty am obliged to inform you, that they think the Society has not used them very well, in obliging them to build a house and sending them a missionary, before they desired one, as they say you wrote you would not, which desire they did not intend to execute in less than two years hence. I cannot, from their behaviour in Church, conclude that ever they had an orthodox minister among them, as my manner of performing seems strange to them; so does their religious deportment to me, but I'll endeavour to perform it, [*i. e.*, the service.] I have given Mr. Livingston, merchant, at New-York, one bill of fifteen pounds sterling, due the 25th of June last, on the treasurer, and promised another for the 25th of this month. The heads of families here are about seven hundred and thirty; for want of a registry I don't know yet how many are baptised. Since the 7th of March, I baptised eleven, and a girl of eleven years old; communicants are about thirty. The number of heathens and infidels are as much too numerous as the converts are too few. I really have not found out yet the number of hearers or Dissenters at Hebron. I had each time about forty communicants. I

have baptised only two children there. I hope, Sir, if this account is defective, you will condescend to pardon and remove my ignorance, since I shall be all attention and obedience to your commands and instructions. I pray God to direct and prosper the consultations and proceedings of the religious, august and venerable Society, and reward their earthly services with eternal joys. As they may depend upon my best performances, I desire you will be so kind as to present to them the duty of their unworthy missionary, and, good Sir,

Your most obedient servant,

And affectionate brother,

MATT. GRAVES.

[*Rev. Mr. Johnson to the Secretary.*]

Stratford, in New-England,

September 29th, 1748.

Reverend Sir,

I most humbly thank you for yours of June 23d, by Mr. Leaming, who, I thank God, is already safe returned. I hope he will do good service at Newport, where he is much wanted by reason of Mr. Honeyman's great age and infirmities, and I hope it will not be long before Mr. Dibble and Mr. Mansfield also arrive. I know not how these gentlemen can well subsist upon so small salaries; however, I hope the honourable Society, who doubtless would do better for us if they could, will be well satisfied of their sincerity and zeal for promoting the interests of the Church and true religion from their gladly going so far for holy orders, upon so slender worldly encouragement. I thank you for your good wishes for my health, which, I bless God, is very good, but I am yet lame, having been ill-served in the setting of my leg, so that it is yet very infirm.

I now proceed to give my Michaelmas account of the state

of my parish and the country adjacent, where I have preached. As to the Church in this town, it is in a flourishing condition, one family having been added and more looking forward, and thirty-one have been baptised and eight added to the communion since my last; our new Church is almost finished, in a very neat and elegant manner, the architecture being allowed in some things to exceed any thing done before in New-England. We have had some valuable contributions, and my people have done as well as could be expected from their circumstances, which are generally but slender; but there is one of them who deserves to be mentioned in particular for his generosity; Mr. Beach, brother of the Reverend Mr. Beach, who, though he has a considerable family, has contributed above three thousand pounds, our currency, to it already, and is daily doing more, and designs to leave an annuity, *in perpetuum*, toward keeping it in repair, beside what he intends toward a glebe, to which propose one Mr. Birdsey, a worthy person, lately deceased, left twenty acres of pasture about two miles off, worth a hundred pounds in our currency.

As to Ripton, they continue to [strive] under the small encouragement I am able to give them of having a minister to themselves; they purpose, however, to lay their case before the Society, in hopes of being in due time provided for, and, I believe there will be sixty families join, within five or six miles of their Church, and they have purchased a house and two acres of land toward a glebe. I wish they could be provided for.

Scarce ever was there a people in a more bewildered, confused condition than those in this colony generally are, as to their religious affairs, occasioned by the sad effects of Methodism, still in many places strangely rampant, and crumbling them into endless separations, which occasions the most sensible of them to be still every where looking toward the Church as their only refuge. I have this summer been much solicited to visit several places. I have rode as much as I could, particularly to Guilford and Branford, where I have preached to great numbers, which Mr. Graves also has done, and I believe those two towns will, in a little time, be pre-

pared to make a mission; at the former, they are building a Church, and designing it at the latter.

Middletown and Wallingford are also joining, in order to be another mission in due time, and they are going forward with their Church at Middletown, where a sensible, studious and discreet young man, one Mr. Camp, bred at our College, is reading service and sermons, and begs me to mention him to the Society as a candidate, and that he may hope in due time to be employed in their service. Mr. Colton still reads at Hebron, and those people with him have lately been with me, begging my interest with the Society, that Mr. Colton may have leave, as soon as may be, at least by next fall, to go for orders for them, which I very much desire in their behalf, there being a good prospect there.

Mr. Punderson and I, who were together at New-Haven, have both directed them to wait on Mr. Graves, to draw an address for them, and recommend their case; and I have written to him in their behalf to desire his assistance in forwarding their affairs, and they truly need and deserve the Society's notice, being thirty miles from any missionary.

There were nine of our Clergy together at the Commencement, at New-Haven, about a fortnight ago, among which the worthy Mr. Commissary Barclay favoured us with his company. We all consulted the best things we could for the Church's interest. Among the candidates for their degrees, there were no less than ten belonging to our Church, five Masters and five Bachelors; among the former, two in orders, Messrs. Sturges and Learning, and two candidates, Chandler and ———, of the Bachelors, beside my youngest son and Mr. Ogilvie. Seabury had a promising son, and as he designs him for the Society's service, he desires me to mention what I know of him; and as he has lived four years much under my eye, I can truly testify of him that he is a solid, sensible, virtuous youth, and, I doubt not, may in due time do good service.

Mrs. Dean desires me to give her duty and thanks to the Society for the liberty granted her to draw on the treasurer for fifteen pounds sterling, which she has drawn accordingly. My eldest son, also, gives his duty and thanks for your good

wishes; he and I have also drawn on the treasurer to this Michaelmas, and my *Notitia Parochialis* is as follows.

I am, Reverend Sir,

Your most obliged, obedient, humble servant,

SAMUEL JOHNSON.

Notitia Parochialis, for Michaelmas, 1748.

- I. No. of families inhabitants within the bounds of this town, near..... 500
- II. No. of baptised here, and in places adjacent, in the Church,..... 349
- III. No. of baptised since Lady-day,..... 31
- IV. No. of actual Communicants here and in Rip-ton, about..... 200
- Of which admitted, since my last, (of which one negro woman,)..... 8
- V. No. of those who profess the Church, families, about..... 145
- VI. The rest called Congregationalists; Papists, none.
- VII. Heathens, beside many unbaptised negroes, about ten.

VIII. Of converts to a sober life, no remarkable instance, they being generally a sober, regular people.

[*Rev. Mr. Lamson to the Secretary.—Extract.*]

Fairfield, November 10th, 1748.

Reverend Sir,

I have formerly mentioned a Church built at Stratfield, a village within the bounds of Fairfield, in which they are very urgent to have me officiate every third Sunday, because we have large congregations when I preach there. The people living in the town and westward, are very much against

it, because Mr. Caner used to keep steadily to the Church in town, but then there was neither Church nor congregation at Stratfield.

Norwalk people have been imprudent in their conduct relating to the honourable Society's appointment for them. I am sorry for their imprudence, and I believe they are so too, but at present are so much in a ruffle, that 'tis hard to guess what the conclusion will be, and I hardly know what method I shall be able to take to quiet the commotions among them. I shall be glad of your directions, and will endeavour, to the utmost of my abilities, to answer the design of my mission from the venerable Society, whose charitable purposes that God would every where bless and prosper, is the humble prayer of,

Reverend Sir, yours,

And the honourable Society's

Most obedient and dutiful servant,

JOSEPH LAMSON.

[*Address of the Inhabitants of Huntington, &c., to the Society.—Extract.*]

WE are inhabitants of a town which, till of late, has been under great prejudices against the Church of England, a few excepted; but by late enthusiastic confusions, which mightily prevailed here, some of us have been awakened to consider the consequence of those principles in which we had been educated, and by the assistance of the Reverend Mr. Seabury, the Society's missionary at Hempstead, who has been very ready to visit us on week days, and to perform divine service among us, we have most heartily embraced the established Church, and think it our duty, for our own improvement in true religion, for the good of our country, and for the honour of God, to join with our neighbours, conformists, and do all in our power for the promotion of the interests of the established Church; in our zeal for which, we have built a Church that, in a little time, will be commodious for public

use; but as we are eighteen miles distant from Mr. Seabury, who is the nearest missionary, and he being obliged to attend two Churches in his own parish, viz., those of Hempstead and Oyster Bay, we, therefore, most humbly beg the Society to attend to our prayers, which is, that Mr. Samuel Seabury, the son of your worthy missionary, a young gentleman (lately educated and graduated at Yale College) of a good character and excellent hopes, may be appointed the Society's Catechist at this place, and perform divine service among us in a lay capacity, with some allowance from the honourable Society for that service.

In testimony of our sincerity, we have to this affixed our subscription of such sums of money as each of us respectively promise and oblige ourselves to pay to Mr. Samuel Seabury aforesaid, yearly, in half yearly payments, for the space of three years, for officiating amongst us; which subscription, we beg the honourable Society to believe, will be punctually paid by the honourable Society's most humble petitioners, the subscribers.

H. LLOYD,

And others.

[*Churchwardens, &c., to the Society.*—*Extract.*]

Piption, in Connecticut, New-England,

September 14th, 1748.

Gentlemen,

As the distance from the Church, at Stratford, is eight or ten, or for some, twelve miles, it is exceedingly difficult, especially in the winter season, to go to Church there with our families; and being fearful that the Church will diminish among us, as the case now is, having no other means when we cannot attend at Stratford, only the Rev. Dr. Johnson to be with us about four times in a year, excepting some time past, when the Reverend Dr. Johnson's son did read to us,

for which we are heartily thankful to the honourable Society; but he is now become a student at law, and follows the courts, and has declared that he will not be a Clergyman; and has not officiated here for several months; indeed, while he did, we were laughed at by the Dissenters for having a lawyer for our priest, which discouraged many of our people, so that they would not go to hear him. Now, if there be a probability of our having a minister, which we heartily desire and earnestly petition for, we hope the Society will send us a true son of the established Church, who may have the prosperity of the Church at heart, which, if we should obtain, we doubt not but that the Church would be likely to flourish among us, but if not, we fear that many of our young people will turn to the Dissenters as many have done already.

[*Rev. Mr. Dibblee to the Society.*]

Stamford, November 14th, 1748.

Reverend Sir,

I take this opportunity, the first that conveniently offers, to acquaint you that, by the blessing of God, Mr. Mansfield and I arrived safe and in good health, at New-York, the 23d of October, and to my mission, at Stamford, on the 25th. My mind is impressed with a sense of the divine goodness to me in my voyage, through so many dangers as I have been happily preserved, and returned successfully to my family; and, I think it my duty to return my thanks to the venerable Society, for the expression of their favour and goodness in the reception I had from the honourable Board, and the charitable assistance afforded to the good and well-disposed people who had so earnestly desired that I might be their minister, in the holy order, of the Church of England; and the Churchwardens and Vestry of St. John's Church, in Stamford, desire me to return their very sincere and hearty thanks to the Society for their favour to me, and the grant of their humble request, by admitting them into the number of the Churches

under the honourable Society's charitable protection and assistance, and particularly for the library allowed their Church, and the pious tracts sent by me, to be dispersed for promoting religion and virtue among them; and 'tis a pleasure to me to acquaint the Society, that my people have every way manifested their great satisfaction and joy at my return to them, and I have reason to hope that, by God's blessing attending my honest endeavours, I may do much good among them, which I shall not fail to use my utmost application to effect, and pray God to give success. I have already preached at three distinct parts of my mission to pretty large congregations, have baptised two adult persons, one aged sixty-seven years, and the other above forty, and also five infants; have once administered the Lord's Supper at Stamford, had but 16 communicants, but expect more at Christmas. I hope I may be excused for not sending a *Notitia Parochialis* at this time, not being able as yet to give it in form. I find the people of Norwalk are much ruffled, as Mr. Ogilvie now talks of leaving them, (they say,) after he had promised to be their minister, with such a support as they could give him. This promise, I suppose, induced them to neglect the provision the honourable Society made for them, against the advice of sundry of the Clergy, and particularly of Mr. Wetmore, to whom both I and the people of Norwalk are indebted, for his friendly and good advice at that time, according to which I entirely conducted myself, and gave not the least occasion of umbrage to that people, who, I perceive, manifest some offence at me, as well as at others that don't deserve it, because they are unwilling to lay the blame of their misfortune where it is only due. I only add my humble duty to your venerable Board, with the earnest prayers to almighty God, to give his blessing to all their charitable designs, and, with much respect, beg leave to subscribe, as I am sincerely and heartily,

Reverend Sir, your most obedient,

And most humble servant,

EBENEZER DUBBLE.

[Rev. Mr. Penderson to the Secretary.—Extract.]

N. Groton, 25th March, 1749.

Reverend and dear Sir,

Since my preaching last September, at Cohasset, about eight miles north of Guilford, and which was the first sermon preached in that place by a Clergyman of the Church of England, they have almost ever since read prayers and sermons to upward of forty persons. I have promised them a visit the beginning of April.

[Rev. Mr. Johnson to the Secretary.—Extract.]

Stratford, in New-England,

March 28th, 1749.

Reverend Sir,

I have little that is new to say of the state of my parish, but a disposition among the sectaries toward the Church, seems here, and in many other places, still increasing, particularly at Guilford and Branford, where I baptised a man and his wife and five children, and seven children in the family of another person, who is a man of considerable weight in the last mentioned town, where twenty-nine families have, within two or three years, conformed to the Church, who, with eighteen families at Guilford, (which is within ten miles,) are in hopes they may, within a little while, become a mission; and a young man who took his Bachelor's degree last commencement, whose name is Stocking, is desirous to be admitted as a candidate for the Society's service, and they are about procuring him to read to them 'till he is of age, which will be about two or three years hence, by which time there will

probably be a considerable addition to them. I have already mentioned the desires of Middletown and Wallingford, where the Church has further increased since my last, and Mr. Camp has continued to read there with good success, and, I think, will be a worthy and useful person, and he and they are about addressing the Society for leave for him to go home for them next spring, and would be humbly thankful if leave would be given him to go, by next fall, that he may embark early in the spring. They are near raising their Church, and two more new Churches are building, viz., at Norwich and Litchfield. The Church is very considerably increasing at New-Haven, where the College is, and a considerable sum is already subscribed toward building a Church, and it is not doubted but between that town and West-Haven (a village within four miles, where there is already a neat little Church) there will soon be forty or fifty families. My younger son has read the last fall and winter, chiefly at West-Haven, and sometimes at Branford and Guilford, as well as Ripton, but as he lives at the College, the chief place of his usefulness is there and at West-Haven. And I doubt not, by the time of his being of age, and perhaps before, there will be a flourishing Church there, which will be a place of much importance.

The dissenting gentleman's pernicious answer to Mr. White has, by the zeal of our sectaries, been reprinted, both at Boston and York, and scattered all over the country, which does much damage in prejudicing people against the Church; and they are now reprinting (I suppose) the same gentleman's piece against subscription to explanatory articles; it would therefore be of great use if we had, each of us, a few copies of Mr. White's answers, to lend about as an antidote, and Mr. Harvest's, or some other author's, defence of subscription, against Chandler.

[*Rev. Mr. Beach to the Secretary.—Extract.*]

Reading, in Connecticut, New-England,

April 1st, 1749.

Reverend Sir,

I have about four hundred constant hearers, all of whom, excepting a very few, adorn their profession by a sober, righteous and godly life. Almost two-thirds of the inhabitants of this parish are Independents, who have two ministers of their own persuasion. I baptise about sixty or seventy children commonly in one year, and some few adults, and am now preparing two whole families for baptism who were bred Independents. My parishioners are poor, and have but few negro slaves, but all they have, I have, after proper instructions, baptised, and some of them are communicants, and appear to be serious Christians. Our Church here, like the house of David, waxes stronger and stronger.

[*Rev. Mr. Gibbs to the Secretary.—Extract.*]

Simsbury, New-England, July 4th, 1749.

Reverend Sir,

New-Cambridge and Cornwall. As to the first of these places I have attended nigh two years, and yet do, as often as I well can, and for which they willingly reward me and to my satisfaction; yet, nevertheless, the Dissenters do oblige them to pay to the dissenting minister, and which they have refused, and for their refusal, were, four of them, committed to Hartford gaol, and in a place where they keep malefactors; upon which they then paid their money to the collector,

Thomas Hart, of New-Cambridge. I accordingly demanded the money of said collector, but he refused, by reason, as he said, of my mission not extending thither. Six more are now threatened, and whom I fear they will imprison. As to the other place, Cornwall, I have taken care of it near one year and a half, and they have taken the money from them also. I demanded the same of the collector there, but he refused to pay me; one of these men, viz., Stephen Lee, being firmly attached to the Church, refused paying the collector for the support of the dissenting minister of the place, and for this, was committed to the gaol of Hartford, at the news of which, I being but twelve miles distant, went and visited him; the man being poor, I took pity on him and released him, by paying his rate, which was seven pounds, and the charges likewise, which, with the rate, amounted to twenty-one pounds; and this is the usage of Dissenters toward Churchmen here, which very much grieves me. I therefore humbly beg the honourable Society would, as soon as they think it best and convenient, relieve the Church under its present circumstances, and so free it from all its grievances and trouble. If the Society were pleased to appoint me over these places I have now the care of, it might put a stop to the Dissenters interfering with us more, for they at present seem to be resolutely bent to hurt, (and if it were possible,) to ruin the Church in these parts; and as to my mission, they look upon it to extend no further than Simsbury.

[Rev. Mr. Ponderson to the Secretary.—Extract.]

Groton, 25th September, 1749.

Reverend Sir,

In May I made another tour to the Union, about forty-five miles from my house; preached at Mr. Lawson's, where between sixty and seventy persons were convened; seven then declared conformity, and they have ever since upheld the

worship of God according to our most excellent liturgy; in the evening returned sixteen miles to Mansfield, preached, and administered the Sacrament of the Lord's Supper, the next day, to sixteen communicants; on Friday, performed service in the Church at Norwich. During the heat of summer have visited Charlestown, Preston, Stonington, Norwich, and South Groton.

[Rev. Mr. Dibblee to the Secretary.—Extract.]

Stamford, in Connecticut,

September 29th, 1749.

Reverend Sir,

I bless God that I have not laboured among them without some visible success in each of the places where I have performed divine service. I preach at Horse Neck the second Sunday in each month, about six miles from Stamford; have had some converts to the Church there, and the people have zealously exerted themselves to build a small chapel, of about thirty-six feet in length and twenty-five feet in breadth, to accommodate our assembly at these times, which they have enclosed and glazed, and if they could be favoured with a Bible and Common Prayer-Book for that Church, it would be a very welcome present, their Churchwardens having humbly desired me to request the same. Greenwich being not above five miles from Stamford, I have only occasionally officiated there upon week days, except two Sundays the year past; and as they have no settled dissenting minister among them, they have invited me into their meeting-house, and the inhabitants of all sorts generally attend Church when I preach there; and at Stamford there is a very visible alteration in the temper and disposition of the dissenting party; in so much, that at sundry times when their meeting-house chanced to be destitute of a dissenting minister, our Church has been crowded by the attendance of Dissenters, and many of them

cheerfully united in the services of our holy Church, which, together with the sundry converts already obtained, gives me great encouragement to hope, by the blessing of God, for abundant success in my ministry.

[*Rev. Mr. Watkins to the Secretary.—Extract.*]

New-Windsor, in the Province of New-York,
in America, October 16th, 1749.

Reverend Sir,

Having for three years past been in a very low state of health, in April last I took a journey into New-England to see if by that I could in any measure recover my health; and in my journey I was very earnestly requested by the people of Norwalk to preach on Sunday, and administer the Holy Sacrament of the Lord's Supper to them, which accordingly I did, and was much pleased to see such a large congregation and so many communicants; the number of which was about seventy, who behaved very decently. From thence, as I have passed through Stratford, I was very much urged by the Reverend Dr. Johnson and some of the good people of Ripton to preach in a new Church in Ripton, and administer the Holy Sacrament there, which I likewise did; there I found a congregation of about three hundred people of the Church of England, where I also administered the Holy Sacrament to about sixty communicants, who behaved very devoutly and with much decency.

I find the people of New-England, and especially in Connecticut, generally are of a more zealous turn of mind than in those provinces which are to the west and south of it.

HEZEKIAH WATKINS.

[*Rev. Mr. Gibbs to the Secretary.—Extract.*]

Hartford Gaol, December 28th, 1749.

Reverend Sir,

In my last, which was but lately, I acquainted the Society of the Dissenters' ill usage toward the Churchmen of New-Cambridge, in obliging them to pay to them, and when, having demanded the money of the collector, was refused the same, and which put me upon suing him before John Humphreys, Esquire, one of his Majesty's justices of the peace, in Simsbury town, for my Churchwarden's rate of Caleb Matthews, but was cast, and for my refusing to pay the cost, an execution has been out against me for some time, and is now brought and served by Jonathan Humphreys' constable, of that place, (Simsbury,) and I am by him taken and brought to Hartford, and so put into the gaol where I now am; thus presumptuous and bold are these men in these parts.

[*Rev. Mr. Punderson to the Secretary.*]

March 27th, 1750.

Reverend and dear Sir,

There was some time since a statute, made in this government, to exempt the professors of the Church of England from paying taxes to dissenting ministers and meeting-houses, but expressed in such limited and ambiguous terms as to be the occasion of many disputes and difficulties to the messengers of peace, to whose care they belong. I have been obliged to take out six or seven writs upon that statute, which, with my other papers, I shall soon transmit to the venerable Society, and in two of which I have been with-

stood and cast, and could have no appeal, and have been at more than £70 expense, and lie under an execution for £11, which was served on me not many days since. I cannot but believe that the venerable Board will speedily employ their interest, not only to put an end to such presumptuous and outrageous conduct from those who breathe by toleration, but also that the expense I have been at in those suits, and in defence of my children, for as such I look upon those who have committed the care of their souls to me, might be ordered to be returned. At present, being very much unwell, having last Saturday rode to Charlestown, part of the way in the rain, preached two sermons on Sunday and yesterday in Stonington, upon my return, got to my own house about nine. At present, I add only my fervent prayers to Almighty God for prosperity and success to that venerable Board, and an increase of liberty and peace to the professors of our most excellent Church.

And am, Reverend Sir, yours,

And the Society's laborious servant,

EREN'R PUNDERSON.

[*Rec. Dr. Johnson to the Secretary.—Extract.*]

Stratford, in New-England,

March 30th, 1750.

Reverend Sir,

The little hopes we can have, Sir, of having any of our candidates or destitute places provided for even ever so slenderly, and *for a long time*, is a very great damp to the Church in these parts, which, however, would not be wholly discouraged, provided it were practicable for them to obtain orders, if it were only upon such title as the people could make, which, though it would be very hard for them to do, they would, in some places, engage £30 per annum, and the candidates would accept of it, at least for the present, till

more could be done for them, either by the Society or the people themselves, as they should increase. This is the case at Norwalk, Hebron, Middletown, with Wallingford and Guilford, with Branford, and I am desired by sundry of both people and candidates, to beg the direction of the Society how to proceed; whether £30 from the people can be accepted for a title, and, if so, to whom they can apply for orders, since they can have no title from the Society *for a long time*. They would, however, in the mean time, do as they best can; and I beg to be under the Society's direction, and entreat, that if no Bishop should come over into these parts, we may be advised time enough for them to go home in the fall, whether orders can be had upon such a title, and from whom.

They are the more solicitous for this, for the reasons I gave in my last, viz., that the people must be forced to pay to the Dissenters till they have ministers of their own in orders. We intend, indeed, to apply to our next assembly for relief, but I doubt the success; mean time many of our people are frequently persecuted and imprisoned for their rates to dissenting teachers, which they never had been in any stipulation with. The case of great numbers is extremely hard, if they can have no ministers in orders, neither from any title of the Society, nor from any that themselves can make, and, at the same time, cannot have the excellent liturgy and sermons of the Church read to them by candidates of their own, whom they would gladly support to the utmost of their power, if they could have their own money for their own purposes. In these straits, Sir, I beg you would tell us what we should do.

And to add to all our other griefs, it seems we have some enemy or other that has represented us to the venerable Board, as *presuming to vary from the established form of Prayer, omitting, adding or altering, &c.* This is very hard indeed, when we have given so much proof of our inviolable attachment to it, and that the established Episcopacy and liturgy is dearer to us than any thing in the world besides; so dear as to make us leave *fathers, mothers, brothers, sisters, houses and lands*, and venture our lives to the greatest

hazards for it; twenty-five of us having gone a thousand leagues for Episcopal orders, of whom no less than five have lost their lives, and several others suffered the most dangerous sickness, and all at the expense of more than we could well afford; and all this, when we might have had the greatest applause of all our friends and acquaintances, if we could have made our consciences easy as we were, and the best preferments they could give.

I have diligently inquired what foundation there could be for this report, and can find none. Most of the Clergy and readers have read in my Church in my absence, and my people tell me they never heard the least variation, nor can I find any thing of this kind in the Clergy or lay readers. One, indeed, tells me he has sometimes added two or three words in the prayer after sermon, *Grant us, we beseech thee, &c.*, in which he had followed a great example he heard in London. Perhaps the first lesson, or some of the latter part of the liturgy may have been omitted on some extreme cold day, or in the collect of the day, for the gunpowder treason; it may have been read, *giving his late Majesty, King William, a safe arrival in England*, instead of *here*, which could not be true; and I should be glad if the informer were put upon proof, that if there ever was any thing worse than these it might be made to appear, that the offender might receive condign punishment. Sure I am there is nothing we have more at heart than to receive the free enjoyment of the English establishment without variation, and the immediate inspection of a worthy Bishop, to whom we would gladly account for all our behaviour and conduct; and, till any thing material is made out against us, I simply beg the Society's charity for us, and I believe I may safely challenge the informer to make any thing of this kind to appear, and I am freely willing and shall be glad to leave this or any other controversy he may think fit to have with us, to the wisdom, candour and justice of the venerable Society to judge between us.

Reverend Sir, your most obedient servant,

SAMUEL JOHNSON.

[Rev. Mr. Beach to the Secretary.]

Reading, in Connecticut, New-England,

April 9th, 1750.

Reverend Sir,

As I take three small congregations professing the Church of England, at New-Milford and New-Fairfield, being betwixt eighteen and twenty-five miles distant from my dwelling, so I last week visited them, and found that many of their neighbours from Independents are become a sort of extravagant enthusiasts, which, as yet, want a name. For their minister they have an ignorant mechanick, not able to give a tolerable account of the first principles of natural or revealed religion, as I have found by conversing with him; his praying and preaching, as they call it, is performed by screaming and hallooing to such a degree, that he may be heard at above a mile distant. He administers the Lord's Supper (as he says) to persons who profess to be unbaptised, and to small children; and at the time when he presumes to administer that holy Sacrament, as credible spectators inform me, there is such a hideous and horrible screaming and howling among his communicants, that one would be tempted to suspect that the devil was come visibly among them. I have taken some pains with this presumptuous man and his hearers, but to little purpose, for they have renounced reason as carnal, and pretend to inspiration. I have baptised this half year fifty-eight, of whom five are adults; some few of them were Indian children. My congregations are in a peaceable and growing condition, and, I think, do increase in knowledge and virtue. I this day draw upon the treasurer for twenty-five pounds, and am, Reverend Sir,

Yours, and the venerable Society's

Most obedient servant,

JOHN BEACH.

been distressing, and imprisoning the members of the Church of England. The last winter, taking encouragement from my ill success in endeavouring to recover the taxes taken about three years ago from one Jonathan Wood, and last year from Matthew Paul, of the Union, (who lost upward of twelve pounds of our money, taken from him, as will appear by the enclosed receipts,) great has been the expense and many the hardships I have been at in endeavouring to protect the Church in that liberty only which the Baptists and Quakers universally enjoy in the government; and I now despair, without the venerable Board will interpose and procure an express order that the professors of the Church of England shall enjoy, at least, the same ease and liberty that Dissenters are indulged in. There are so many coming over to the Church on the one hand, or going over to the Independents on the other, that the Presbyterians (as they call themselves) imagine oppression and violence the only method to support their declining interest, as appears by their taking by distress more than five hundred pounds from the Independents in a less space than fifteen miles square, annually, for some years past, which sufferings greatly excite my pity; since both, though equally involved in schism and error, have, or ought to have, the same indulgence from the act of toleration.

Since mine of the 26th of March last, upon the 14th of May I set out upon a long journey; went to Hartford to forward a memorial to the Assembly in favour of the Church; the next day rode to Middletown, sixteen miles, and preached them a sermon; the day after went down to Cohasset, fourteen miles; preached the day following to a pretty congregation of sincere Church people, all brought over to the Church by God's blessing on my labours there; the next day and following, preached in Guilford, christened four children, and went to Branford; preached to at least three hundred persons, administered the Sacrament of the Lord's Supper to about thirty communicants, baptised four children; the next day rode to Wallingford, preached to a pretty congregation, baptised three children; the next day went to Middletown, and the day following, preached there; the next day went to

[*Rev. Mr. Gibbs to the Secretary.—Extract.*]

Simsbury, May 24th, 1750.

Reverend Sir,

The Dissenters remain yet insolent, as is manifest by their attempting to take away rates from some of my parishioners, who are scarce two miles distant from the Church; their plea is that they are out of the bounds of Simsbury. I did at first promise myself the satisfaction and pleasure of seeing a large growth of the Church here, but am now something scrupulous of the same, as things at present are, and which I impute mainly to the want of a house, and which my people have not so much as attempted after, and which I am now altogether out of hopes of.

WILLIAM GIBBS.

[*Rev. Mr. Ponderson to the Society.*]

N. Groton, 25th June, 1750.

Reverend Sir,

As the venerable Society have appointed me an itinerant missionary in New-England, the members of the Church of England, at Middletown, Cohasset, Guilford, Wallingford, Mansfield, Stafford, &c., have submitted themselves to my pastoral care, and whatever ministerial taxes they have been assessed to pay, I have ordered to be entirely applied toward building their Churches and maintaining readers among them, without taking any part of them myself. My discharges they have accepted in Middletown, Guilford, Wallingford, Mansfield, Stafford, Canterbury, &c.; but in Branford and Cohasset they have, in the most violent manner,

East Haddam, where probably there never was a minister of the Church of England before, had a congregation of near one hundred persons, one child christened, and one couple married, added two to our Church, who received the communion the first Sunday of this instant, and are persons of an excellent character; the next day arrived at my house, so that in the space of twelve days I travelled near two hundred miles, preached nine sermons, and had near one thousand persons attend divine service in the several places. Upon the 12th of this instant, I preached at Windham, two persons declared for the Church; the next day in Mansfield, christened a child; the next day at Hebron, preached to a large congregation; after service twenty of them signed a bond for thirty pounds sterling to Mr. Colton, annually, earnestly entreating the Society that he may have leave to come home in the fall. Above all things, I earnestly entreat the venerable Society to have such compassion upon the members of the Church of England, as to procure immediately a toleration for them from all such unrighteous oppression, that the messengers of peace they send into this government may not be perplexed and harassed by endless law proceedings. I have drawn for £8 of my last quarter's salary, in favour of the Reverend Mr. Broughton, and the rest in favour of Mr. Woodbridge,

And am, Reverend Sir, yours,

And the Society's obedient, humble servant,

EBEN'R PUNDERSON.

[Rev. Mr. Graves to the Bishop of London.—*Extract.*]

New-London, July 20th, 1750.

My Lord,

To vindicate the cause of oppressed innocence, and relieve those who suffer for righteousness sake, is the command of our Saviour and a grand characteristic of His holy religion; how far I have succeeded in this noble design, which now, in

all humility, sues for your Lordship's consummating approbation, Mr. Copp, the bearer hereof, is both a witness and example. This gentleman, who has had a liberal education, according to the methods practised in this place, was descended from Presbyterian parents, and was brought up in the utmost prejudice to our religion. At my coming to this mission, I found him the publick master of a grammar and mathematical school, supported solely by Presbyterian donations. By report he was a bigoted Independent, but a strict moralist. Curiosity at first led me into his acquaintance, and conversation informed me of his parts. His aversion to our Church, I easily apprehended, arose from zeal without knowledge—zeal for his own sect and ignorance of our reasonable service; thence I applied myself to treat with him in an easy manner, and by degrees more closely upon topics of religion, and afterward induced him to read some books wrote in vindication of our discipline, the happy consequence of which was, he admired and ingenuously owned his ignorance, confessed the purity of our Church, and has reasoned and read himself into a conscientious conformist, as I verily believe; so that he is deprived of his office, and the very house he rented for some years is hired to another. However, he resolved to persevere in his well-grounded resolution, and to rely entirely upon the providence of that God, who has changed his darkness into light, and hence he presumes to cast himself at your Lordship's feet, and, if found worthy, to implore the sacred imposition of your hands. God forbid that I should, from any motive whatsoever, recommend an improper labourer into Christ's vineyard; and, therefore, am I humbly of opinion that this gentleman will make a very useful missionary. If it be for His glory, may God incline your heart to add him to our number, otherwise not.

'Tis reported, my Lord, that you intend to appoint a new Commissary in these parts, and that a native of the place is to discharge that office; but I hope your Lordship (for God's sake pardon my well-intended freedom) will be pleased to consider that, as an American is Commissary in the western, so to condescend that a European may be empowered in the eastern part of this continent; for my part, I am not at all fit

for that honourable post, but will be bold to say, that Dr. McSparran is every way qualified for it. All Europeans, especially ministers, meet with a very ungracious reception here; and certain I am, that there is a plan already formed to extirpate us entirely; a plan which, in its embryo, I zealously opposed, and, by the help of God, hitherto have been enabled to defeat it; a plan which, I doubt not to affirm, would shake the foundation of these infant Churches, by casting us absolutely upon the mercy of the populace, and reduce us into a Presbyterian, servile dependence. It would be too tedious to trouble you with a recital of the whole affair, which the bearer, being perfectly acquainted with, will, at your Lordship's command, impartially relate.

"Twould be too long as well as tragical to repeat the several difficulties, severities and affronts which our hearers are harassed with, in many parts of this colony, by rigorous persecutions and arbitrary pecuniary demands, inflicted on the conscientious members of our Church by domineering Presbyterians, the old implacable enemies of Zion's prosperity and peace. These, your Lordship's sons, are imprisoned, arrested and nonsuited with prodigious cost, contrary to the laws of God and man. All professors of the Church of England, over whom there is not a particular missionary appointed, are obliged to support Presbyterian teachers and their meeting-houses—a cruel injustice and usurpation imposed on no other Society. This is solemn truth. As your Lordship is not only Bishop of these parts, but also one of his Majesty's most honourable privy council, I am confident a letter from you to some of your Clergy, with your Lordship's order or request to our General Assembly, that all the professors or members of the Church of England be exempted from all rates and demands whatever, collected for the support of other Churches and ministers than their own, would obtain the desired effect, and every day gain proselytes to our holy communion, who are now restrained through fear of additional taxes.

I am, my Lord,

Your Lordship's humble servant,

MATT. GRAYES.

[*From Minutes of the Society.*]

20th July, 1750.

At a general meeting of the Society for the Propagation of the Gospel in Foreign Parts, held on the 20th of July, 1750—

It was reported from the Committee, that they had read a letter from the Reverend Mr. Mansfield, missionary at Derby, in Connecticut, dated "Derby, December 26th, 1749," acquainting that the people of Derby and Oxford, as well as those of Waterbury and Westbury, have been sharers in the great oppressions which are laid upon the members of the Episcopal Church in that colony, by means of the dissenting collectors distraining their goods toward the support of the dissenting teachers, and their meeting-houses; but notwithstanding this, his congregation adheres steadily to the Church, and the number of communicants in Derby is sixty-nine, in Waterbury seventy-seven, and he had baptised, in the preceding half year, twenty-four children.

Whereupon, the Committee inspected the minutes of the Society of the 17th of November, 1749, wherein the Society resolved to protect the members of the Church of England in all their just legal rights.

N. B.—These sort of complaints come by every ship almost; there are now some ministers of the Church of England in prison on account of their persecutions from the Dissenters.

[The original of this N. B. is in the handwriting of Archbishop Secker.—*Ed.*]

[*Memorandum of Dr. Beerscroft, (the Secretary,) about the Charter of Connecticut.
From the Society's papers.*]

The Charter of the Colony of Connecticut, in New-England, was granted on the 23d day of April, in the fourteenth year of the reign of King Charles the Second, and power was given by it to John Winthrop, John Mason and others, to become a body corporate and political, by name of the Governors and Company of the English Colony of Connecticut, in New-England, in America, and, as such, to have a perpetual succession and common seal, and to choose annually, on every second Thursday in May, a governor, a deputy governor, and twelve assistants, to make reasonable laws, not contrary to the laws of England, and to revoke the same as by the General Assembly, or the major part of them, shall be thought fit; and to do all other matters and things whereby the people, inhabitants there, may be so religiously, peaceably and civilly governed, as that their good life and orderly conversation may win and invite the natives of the country to the knowledge and obedience of the only true God and Saviour of mankind and of the Christian faith.

Complaint is made that several members of the Church of England, in this province, have been cast into prison by the magistrates for the non-payment of taxes, expressly assessed and raised for the building and support of Presbyterian meeting-houses and their teachers.

N. B.—It is asserted that the Independents also are thus harassed on the same account, but Quakers and Anabaptists are excused.

[*Rev. Mr. Mansfield to the Secretary.*]

Derby, July, A. D., 1750.

Reverend Sir,

I have continued this last half year constantly to officiate in the several parts of my mission, and occasionally, especially on holy days, at six or seven other towns, which are destitute of a missionary. The Church seems to be in a flourishing condition in the places which I visit, notwithstanding the hardships which some of them labour under in being distrained by the dissenting collectors of money to support their teachers; which, at the desire of the Church people of Brantford particularly, I mentioned in my letter of December 12th. This severity of the Dissenters will, I fear, ruin the interests of the Church in some places; the people, by reason of heavy taxes laid upon them for the support of dissenting ministers, being unable to make any provision for the building of Churches and buying glebes, and, consequently, almost despairing of enjoying the privileges of the Church. Some of these towns are about thirty and forty miles distant from Derby, the place of my residence; yet as the people express a very great desire of having the missionaries of the honourable Society come among them, I visit them as often as the care of my large mission will permit me. I have annexed my *Notitia Parochialis* for Derby and Waterbury, and have drawn upon the Society's treasurer £10 toward my support,

And am, Reverend Sir, the Society's

Most obliged and obedient servant,

RICHARD MANSFIELD.

[*Rev. Dr. Johnson to the Secretary.*—*Extract.*]

Stratford, in New-England,

October 15th, 1750.

Reverend Sir,

As to our petition to our Assembly for power by law to tax ourselves, and collect our tax independent of the Dissenters, I am sorry to tell you that it is defeated. All the Clergy and people were unanimous in it, except the Reverend Mr. Graves, but he could not see reason to approve of it, thinking it best the law should stand as it is, and we be subject to the Dissenters to tax us and collect our taxes, though the law forbids us a vote in raising them, with which many of our people were very uneasy. However, as the rest were agreed in it, they thought proper to go on; but as he was pleased to oppose it by writing to some of the members of the Assembly, it was postponed till we had a meeting last fall, when he objected to the draught that had been made. At length we agreed, and he with the rest, as we thought, that a new draught should be made, and to leave it to our attorney to make the draught as he thought best, by leaving out any mention of catechists or candidates, which also Mr. Graves had objected to; but as the attorney (who was now the sole draughtsman) petitioned for taxing and collection powers, within ourselves, which Mr. Graves disliked, he appeared at our last Assembly and entered his protest against it, as what he called a "spurious address."

Upon this, again it was laid aside till this fall, and at our meeting last month he did not come, but sent a draught of his own, wherein he only petitions that the law, as it is, might be extended, and not that we might have power to tax ourselves and collect our taxes for the support of ministers; and let us know if any other form of a draught was offered, he should appear at the Assembly and oppose it. We were all of opinion that his draught was not sufficient, because it left

us still under the power of the Dissenters to tax us and collect our taxes, without our having a vote in raising them, or choosing the collectors; so, rather than have an open opposition before the Assembly, we thought it best to drop the whole affair, and still be at the mercy of the Dissenters, as we were, though our case is very difficult.

I remain, Reverend Sir,

Your most humbl

And most obedient servant,

SAMUEL JOHNSON.

[*Rev. Mr. Punderson to the Secretary.*]

Groton, October 18th, 1750.

Reverend Sir,

I have the pleasure to assure the venerable Society that a greater success has attended my ministration for some months past, than has in any half year since employed by the Society, and a more general concern to acquaint themselves with our best of Churches prevails among the people than at any time heretofore. As an evidence of which, I shall only mention two journeys I have taken in said time. Upon the 14th of May I rode to Hartford, near fifty miles; the next day to Middletown, sixteen miles, gave them a sermon; the next day went to Cohasset, where I performed divine service the day following to a considerable congregation: the next day at Guilford; the day following at an out-house in said Guilford, and christened three children; in the evening rode to Branford, where, the day following, (*i. e.*, Sunday,) preached to near three hundred persons, and administered the Holy Sacrament to upward of thirty persons; the next day preached to a considerable number in Wallingford; upon Wednesday at Middletown; and upon Thursday at East Haddam, where probably there never was a minister of the Church of England before, to near 100 persons, married one couple, and christened one child; the next day visited a person of excellent sense and

unspotted life at Middletown, who was at the Church the day before, who, together with his wife, declared for the Church, and have both been at our communion, in Norwich, twice since. So that in twelve days I rode 200 miles; preached nine sermons; added eight to our communion; christened ten children. The 5th of September rode to Middletown, and preached there the next day; the day following at East Hadam; on Sunday at Middletown, in their town house, it being quite full; administered the two Sacraments; their Church is a beautiful timber building, and will soon be fit to meet in; a folio Bible and Common Prayer-Book would be very acceptable to them; the next day in a small Church in Wallingford; the day following gave private baptism to a poor, weak child, as I went to my native place, New-Haven; the Sunday after the commencement, preached in the State house, in that town, to a numerous assembly, notwithstanding Brother Thompson preached the same day in the Church at West Haven; the day following at Branford; upon Tuesday in the Church, at Guilford, to abundance; the next day at Cohasset; upon Friday, at Millington, added there two more to our communion; the next day christened three children. I travelled in this journey about one hundred and sixty miles; preached eleven sermons; christened seventeen children; the Sunday before last was at Charlestown, and the last at Norwich; the Church greatly increases at both those places.

I shall trespass no longer on your and the Society's patience, save only to entreat their attention to what I transmitted last June, that the professors of the established Church may have ease and rest from such as delight in oppression; and that I have drawn for my last quarter's salary in favour of Mr. Dudley Woodbridge,

And am, Reverend Sir,

Yours, and the Society's faithful servant,

EBEN^R PUNDERSON.

[Rev. Mr. Graves to the Secretary.—Extract.]

N. London, January 20th, 1751.

Reverend and good Sir,

'Tis a truth, I presume, self-evident, that invention is as necessary in letter writing as in composing sermons, and that a connection of thoughts, as far as the subject will admit of, is equally necessary in both, with this distinction, that we may compose, having topics in abundance, when we will, but not write, for the contrary reason, when we please. The latter is my misfortune frequently, as at present. In my two last letters I exhausted my poor treasury of invention, so that there's scarcely one reflection behind worthy your reflection and review. What to do in this emergency I know not. Prudence advises me to be mute, "*nescit vocem missa reveri*;" obedience to the instruction of my venerable superiors, to write. "*Principibus placuisse viris non ultima laus est*;" and sure I am 'tis better, in all lights and at all hazards, to demonstrate my best, though imperfect duty, by a cheerful compliance, than to incur the censure of ingratitude by a guilty silence.

The Church of New-London certainly increases, and though those Dissenters who attend most constantly are not open, declared professors, yet their frequent appearance is, to me, a proof of their intention; and the repeated desertion of their own, shows their tacit approbation of our religion. I have baptised about five since my last, but before my next shall have baptised a Quaker of about fifty years old and upward, and his two adult children. The communicants increase but slowly. A letter just come from Hebron has revived my decaying spirits, and enlarged my thoughts. Sure no man had ever such a knotty people to engage with, for nothing but persecutions, afflictions and bonds, in the most literal sense, for the Gospel's sake, are my certain lot among that

people; but I hope there are five righteous to be found there, for whose spiritual interest I beg leave to intercede for the rest. One Mr. Thompson, who is a gentleman of very great estate, desires his duty and services to be presented to the honourable and religious Society, and that I may acquaint them that if they will either send them a missionary, or permit them to send a candidate home, he will, out of his own estate, give a glebe of twelve acres of good land, and cause a house to be built for a minister, and enter into bonds for the performance thereof. I desire you will be pleased to intimate this to the honourable Society, for I am persuaded 'twill be the certain means of propagating the Gospel in these parts. 'Tis his opinion and mine, that the most certain way to accomplish that glorious end, would be to authorize the missionary of Hebron to take care of Bolton, which lies at one end of it, and the adjacent parts, and to preach one Sunday in the old Church at Hebron and the other in the new; for this gentleman, who is very able, is very desirous, also, to have two Churches, [one] at each end of the parish, about eight miles distant from each other. I must add that 'tis my conscientious opinion Mr. Colton is quite unfit for holy orders, unless a covetous man, a farmer, an apothecary, a merchant, and a usurer, is qualified for the ministry, for such and all these he surely is; but I solemnly declare there are more and more notorious reasons why such a man should never be ordained. All that I shall add about Hebron is, that inasmuch as they are very wicked, they have the greater necessity for a good resident minister, and, therefore, I humbly desire you will be pleased to consider this good design of Mr. Thompson, and give it all the weight you can before the venerable Society,

And I am, good Sir,

Your most obedient and very humble servant,

And affectionate brother,

MATT. GRAVES.

[*Rev. Mr. Dibbles to the Secretary.—Extract.*]

Stamford, Connecticut, in N. England,
April 2d, 1751.

Reverend Sir,

The Church at Norwalk appears very thankful that the Society is pleased to determine in their favour, and to grant them, in conjunction with Ridgefield, to be a mission. At their instance and request, I preached in the Church of Norwalk the fourth Sunday in March last, to a large congregation, and gave the communion to upward of sixty persons. I have appointed Sunday after Easter to be at Ridgefield, where the poor people have been entirely destitute of the public administration of religion the year past, except once a quarter on Sundays, and oftener on week days. I have officiated among them on the Sunday after Christmas. I gave the communion at Ridgefield to upward of forty persons. Truly, Sir, the harvest is plenteous, but the labourers are few, and our earnest prayers to the Lord of the harvest is, that a door may be opened for a further supply of faithful labourers. I have been obliged, in a great measure, to act the part of an itinerant missionary ever since my return in holy orders, by reason of the destitute circumstances of the poor people scattered abroad, as sheep without a shepherd, as there are many twenty or thirty miles back into the country who frequently sent for me. Brother Lamson has taken the principal care of the Church of Norwalk for the year, excepting visiting them on special occasions in case of sickness, &c., on which occasions I have been frequently sent for. I have complied with the request of sundry poor people living back on the "oblong," so called, a tract of land, as it were, lying between the governments of New-York and Connecticut, twenty or thirty miles. I have engaged to travel up amongst them the first week in May next, where there is no settled minister of any denomination among them. and, I am informed, many of

them are professors of our holy Church, but destitute of the means of salvation, and seldom have an opportunity to devote their children to God in covenant. I have appointed to preach at three different places that week on the "oblong." My parish remains, by the blessing of God on my labours, in peace and unity. We have sundry accessions to the Church since my last of the 29th of September. I preached last Christmas to a numerous assembly; multitudes of the Dis-senters came to Church and behaved with great decency. Seven heads of families have declared conformity since my last account, in Stamford, and some at Horse Neck and Stanwick. I baptised but one adult; twenty-six infants, white; one, black; three added to the communion.

The duties of my parish are considerable; and these, together with the additional duties which, in compassion, I have performed among the poor people at Ridgefield, and at other places, as I have been occasionally sent for, have rendered my family circumstances difficult, so that the principal discouragement I labour under is with respect to my support. My people truly contribute according to their ability to my support, but there are many whose circumstances are so indigent, that I am obliged to remit their taxes, or suffer them to be distressed by the dissenting collectors; for, by the laws of this government, the professors of the Church are taxed as their dissenting brethren are; the tax is gathered by a collector of their appointing, and he generally, by a too great remissness in doing his duty, or by unreasonable severity upon the professors of the Church of England, endeavours to distress the Church and hurt the minister of it, and in some parts of my parish, I have been no small sufferer in this respect.

I am most sincerely, Reverend Sir,

Your most obedient, most humble servant,

EBENEZER DBBLEE.

[Rev. Mr. Johnson to the Secretary.]

Stratford, in New-England,

April 14th, 1751

Reverend Sir,

As this will probably go by Messrs. Camp and Colton, whom we have recommended to my Lord of London for holy orders, I would take this occasion to suggest that, as it is now much less a charity to provide for a school in this town than heretofore, since the schools are of late better provided for by law than formerly, by money arising from the sale of some uncultivated publick lands, Mr. Browne tells me he is willing to resign his salary from the next Michaelmas. I know Ripton people will hope to have it converted to them for a minister. I wish it could be so; but whether the venerable Board will be pleased to admit of this, or add £5 to it and divide, for a little stipend to each between these candidates, or whatever other disposition they shall please to make, I entirely submit to their wise goodness.

I now proceed to answer the other parts of your kind letter of October 19th. What gave me uneasy apprehensions relating to the order you mention was, that it seemed to relate to such as were in *the Society's service*, as the words were. I had been informed that I was censured myself by some invidious person on account of my making some little additions and variations in adapting some of the prayers of the liturgy to the use of families for country people, in an appendix to a sermon I published at the opening of our Church, in which I followed such examples as Mr. Nelson, and other devotional writers of good credit; and as I have good reason to believe that this, with an invidious spirit toward me and some others, was the occasion of that information, I presume to enclose here a copy of that poor sermon, (which I had not otherwise ventured to do,) for I would do nothing but what I would

willingly submit to the correction of the venerable Board, my benefactors.

As to such young readers as are not in the Society's service, I cannot yet find any fact; however, they are sufficiently cautioned.

As to New-Cambridge, the fact was as Mr. Gibbs represented it; but as they are much nearer to one of Mr. Mansfield's parishes, viz., Waterbury, than to Mr. Gibbs, and so he can better recover their rates by our law, they have since put themselves under his protection, and so that matter is accommodated; but there are many in several places that are at such a distance from *any* incumbent in orders, that they cannot have the benefit of the law, and so they are still imprisoned for non-payment to Disenters.

I am very glad, Sir, to understand by your letter, that the *Society are determined to support the members of the Church here so far as they can, &c.*; but, indeed, I do not know what they can do, so long as the charter of this government stands as it does; by virtue of which they esteem themselves an independent Legislature, and so not only do not send home their laws to be confirmed by the King and Council, but insist that they are by no means obliged to do so; whence it comes to pass, that they pass many acts highly detrimental even to themselves, to trade in general, and so to the nation as well as to the Church, especially relating to their paper money, which is a source of very great injustice in many respects, as they manage it. On which account, I humbly conceive it would be happy, for themselves as well as the Church, if the legislature at home should reduce them to a state of mere dependence on the Crown, by obliging them to accept of a new or explanatory charter, by which nothing should be allowed to pass for law without his Majesty's assent, as in Massachusetts; for want of which, the wiser and better part are so dependent on the people, that they dare not exert themselves as they would for the best, and so are run away with by a prevailing mob, and the law is a universally vague and uncertain thing, both in legislation and execution, and the government is so popular, that they scarce know what it is to be governed, and so are extremely apt to

run into endless factions, and that in the affairs of religion as well as in State.

But as you desire a *particular account, &c.*, that the Society may have a clear notion of the condition of things in this colony, I here enclose No. I., a copy of our charter, by which it may be judged whether they have any right to make any establishment of religion; and the rather, as we humbly apprehend that the *Church of England is already established* in these plantations, by the act of union with *Scotland*; and the Lord's justices, in a letter to Lieutenant Governor Dummer, in the year 1725, declared it to be an invasion of his Majesty's prerogative for any of his subjects to presume to make any establishment of religion without his royal assent. No. II. You have a copy of their law by which they have made a kind of establishment of religion without his royal assent. No. III. will show what their law is about supporting their minister and collecting the rates. No. IV. contains a law that fear extorted from them by a jail full of our people, who at the same time addressed the late Bishop of London, from thence giving an account of their sufferings. This law provides only for such as *can and will attend*, which is such a vague expression that, to what distance or frequency it shall extend, depends on the judges who favour us more or less, according as they are affected. Sometimes a case has been lost in suing for the rates of such as lived within four, five or six miles of a Church, with an incumbent in orders; and what made this law the more grievous, or rather less easy, was that, by the law No. V., our people were excluded from their Society, or parish meetings, and so, from any vote in raising the rates or choosing the collectors, and this, we think, inconsistent with the English constitution, that they should be obliged to pay money they had no vote in raising: upon which we offered the memorial No. VI., in which we petition to have leave to be embodied into Societies within ourselves, and so to have the same powers by law with our neighbours, and to extend to all the people of our Church, though they have not an incumbent near them in orders, &c.; and we had some reason to hope it would have been granted if it had gone on; and, if it had been

negatived, I intended (which I thought the only course we could take) to have sent it, with a copy of their negative; but as I intimated in my last, we could not bring it to the trial by reason of the violent opposition of the Rev. Mr. Graves. And, lastly, that the Society may see their treatment of us, I enclose No. VII. An account sent me of the present case of one little collection of people, by which that of many others may be easily conceived, and I thought it best to send it in its native simplicity, as they sent it. And these people never were in any stipulation with the dissenting minister, and at the same time, at a great expense (with others in the neighbouring towns of Guilford and Branford, whose case is the same) in building a Church, and providing for the support of a minister.

Thus, Sir, I have given as exact and clear a state of our case as I am able. I would only humbly beg leave to suggest whether it would be advisable to mention any thing of my writing in this manner in the "abstract," as it may be a prejudice to the Church, should it be known among us, of my writing so particularly about the government; and, indeed, I doubt whether it be best that any greater number of the "abstract" be sent hither than to each minister a copy or two, since our adversaries have of late been making such wicked work from them, in misrepresenting and abusing both the Society and us.

I am, Reverend Sir, your most humble,

And most obedient servant,

SAMUEL JOHNSON.

ENCLOSURES.

No. II.

(*Referred to in the foregoing.*)

ANNO REGNI ANNE REGINÆ, SEPTIMO.

An act in approbation of the Agreement of the late Rev. Elders and Messengers of all the Churches in this government, made and concluded at Say-Brook, Anno, &c., 1708.

The Reverend ministers, delegates from ye Elders and messengers of the Churches, in this government, met at Say-

Brook, September ye ninth, one thousand seven hundred and eight; having represented to this Assembly a confession of faith, heads of agreement and regulation, in ye administration of Church discipline, as unanimously agreed, and consented to by ye Elders and messengers of all ye Churches in this government.

This Assembly do declare their great approbation of such a happy agreement; and do ordain yt. all the Churches within this government, that are, and shall be thus united in doctrine, worship and discipline, be, and for the future shall be, owned and acknowledged, established by law:

Provided always, that nothing herein shall be intended or construed to hinder or prevent any Society or Church that is or shall be allowed by the laws of this government, who soberly differ or dissent from the united Churches hereby established, from exercising worship and discipline in their own way, according to their consciences.

No. III.

AN EXTRACT FROM THE ACT FOR THE SETTLEMENT AND SUPPORT OF MINISTERS, &c.

And when any such rate or tax is granted and made, as aforesaid, viz., by the major vote of each parish or Society, the said selectmen or committee shall apply to some assistant or justice of ye peace, in ye same county, for a writ or warrant, directed to the collector or collectors, chosen and appointed to collect such rate or tax, enabling him or them to levy and collect ye same, which assistant or justice shall forthwith proceed to grant our said writ.

And every such collector or collectors shall, with convenient speed, levy and collect every such rate committed to him or them; the whole of which they shall do, and pay unto ye said minister or ministers, within two months after ye yearly salary becomes due, for ye payment of which such rate or tax is or shall be granted.

No. IV.

ANNO REGNI REGIS GEORGI DECIMO TERTIO. ANNO, 1727.

An act providing how ye taxes levied on ye professors of ye Church of England for ye support of ye gospel shall be disposed of, and for exempting said professors from paying any taxes for ye building meeting-houses for ye present established Churches of this government.

Upon the prayer of Moses Ward, of Fairfield, Churchwarden, and ye rest of ye Churchwardens, Vestrymen, &c., praying this Assembly, by some act or otherwise, to free them from paying to dissenting ministers, and from building dissenting meeting-houses, complaining that money has been lately taken from them by distress, &c.; further urging that there might be some provision made by ye law, for obliging the parishioners to pay to the support of their ministers.

Be it enacted, by the governor, council and representatives, in General Court assembled, and by the authority of the same, that all persons who are of the Church of England, and those who are of ye Churches established by ye laws of this government, yt. live in ye bounds of any parish allowed by this Assembly, shall be taxed by ye parishioners of ye said parish, by ye same rule, and in ye same proportion, for ye support of ye ministry in such parish; but if it so happens, that there be a Society of ye Church of England, where there is a person in orders, according to ye Canons of ye Church of England, settled and abiding among them, and performing divine service so near to any person yt. had declared himself of the Church of England that he can conveniently, and doth attend ye publick worship there, then the collectors, having first indifferently levied ye tax, as aforesaid, shall deliver ye taxes collected of such persons declaring themselves, and attending, as aforesaid, unto ye ministers of ye Church of England, living near unto such persons; which minister shall have full power to receive and recover ye same, in order to his support in the place assigned to him.

But if such proportion of any taxes be not sufficient in any Society of ye Church of England to support ye incumbent

there, then such Society may levy and collect of them who profess and attend, as aforesaid, greater taxes, at their own discretion, for the support of their minister.

And the parishioners of ye Church of England, attending, as aforesaid, are hereby excused from paying any taxes for ye building meeting-houses for ye present established Churches of this government.

No. V.

AN EXTRACT FROM THE ACT FOR FORMING AND REGULATING SOCIETIES OR PARISHES, MAY, 1746.

Be it further enacted, by the authority aforesaid, that no person shall presume to vote in any Society meeting aforesaid, unless such person hath a freehold in the same town or Society, rated as fifty shillings or forty pounds on ye common list; or is a person of full age and in full communion with the Church; nor shall any person who is or shall be, by the law of this government, freed or exempted from ye payment of those taxes granted by any town or Society for ye support and ye worship and ministry of ye Presbyterian, Congregational or Consociated Churches of this government, and for the building and maintaining meeting-houses for such worship, on account or by reason of his dissenting from the way of worship and ministry aforesaid, be allowed or admitted to act or vote in any town or Society meeting, in those votes which respect or relate to ye support of ye worship and ministry aforesaid, and ye building and maintaining of ye meeting-houses aforesaid.

No. VI.

A MEMORIAL OFFERED TO THE ASSEMBLY IN 1749.

To the honourable the General Assembly of his Majesty's Colony of Connecticut, to be held in Hartford, in said colony, on ye second Thursday of May, 1749, the Me-

memorial of ye Churchwardens of several Societies of ye Church of England, in behalf of said Society, in said colony, humbly sheweth :

That your memorialists, entirely sensible of, and highly thankful for ye many favours and advantages which they enjoy, under the influence and government of this legislature, and cheerfully use every opportunity to express their gratitude therefor, and in particular for ye happiness they have long enjoyed under ye act of 1727, exempting them from paying taxes to other than the ministers of their own profession, which act was well calculated, as we conceive, so long as it answered the good purposes intended by the enactors of it; but the late act of May, 1746, having excluded ye members of ye Church of England from voting in Society meetings, and from having any hand in raising those taxes which they are obliged to pay, and ye circumstances of ye Church of England, in this colony, being in some measure altered since ye making that act, particularly in that whereas, at ye time of making that act, there were few members of ye Church of England but what were regularly embodied, and had a Clergyman in orders, abiding among them, for which case only said act provides. There are now in many places numbers of that profession, who, through unavoidable difficulties, cannot procure or maintain Clergymen among them, who would and do maintain Catechists or candidates for holy orders, according to the practice allowed and approved of by ye Society, in England, for propagating, &c.; which, creating a very considerable expense to them, they cannot but esteem it a heavy burthen on them to be obliged, at ye same time, to pay rates to the ministers according to the establishment in this colony; and whereas, ye collectors of rates in ye parishes where there are Societies of ye Church of England, complain that it is a burthen on them to collect indiscriminately ye rates of both professions, without any advantage or reward arising from ye collection of ye rates of ye professors of ye Church of England; and whereas, the disproportionate numbers of professors of ye Church of England and ye Presbyterians require taxations in different propor-

tions for ye support of their respective ministers, according to their different numbers, and ye members of one and ye same Church of England are differently taxed by reason of their living in different ecclesiastical Societies, and whereas, should the law of '27 be repealed, and no provision made in lieu thereof, it might be of ill consequence, as tending to weaken ye obligation men are under to pay to ye support in some way or other of worship and ministry, it might greatly unhinge ye minds of ye people by seeing so great a number of their neighbours entirely exempted from paying any rates. Your honour's memorialists are humbly of opinion that to prevent these inconveniences is a matter not unworthy the attention of this honourable Assembly; and do therefore humbly pray your honours to take these things into your wise consideration, and by an act of this Assembly for that purpose, provide that wherever there be any Societies of ye professors of ye Church of England within the limits of ye parishes by law established, who have ministers ordained according to the Canons of ye Church of England, abiding among them, or candidates for holy orders with them residing and performing divine service, who are approved and allowed by ye Clergy of ye Church of England within this colony, or are at charge in building Churches or procuring glebes, that in all such cases, such professors of ye Church of England, having certified their professions to ye Clerk of ye Society in which they dwell, and voluntarily caused their names to be enrolled as such professors, shall be exempted from paying any taxes toward the building meeting-houses, or to the support of ye ministers of any other denomination, and shall have granted to them parish privileges, and have power, within themselves, to meet and tax themselves, in what manner and proportion they think proper for ye support of their ministers or candidates and for building their Churches, &c.; and to choose collectors, who shall have power to collect such taxes, and to be governed and directed by the same laws that collectors of Society rates in this colony are, or in some other way, as your honours, in your wisdom, shall judge proper to grant relief to your memorialists, who, as in duty bound, &c.

N. B.—This was signed by a number of Churchwardens of the several Churches, or by their order, as many as could have opportunity, except New-London.*

[*Ben. Mr. Gibbs to the Secretary.—Extract.*]

Simsbury, March 25th, 1751.

Reverend Sir,

Whereas the Dissenters have been, as I have represented to the honourable Society, very insolent as to their oppressing the members of the Church, there now appears in them a relaxation and respite as to the same, and there seems a great fear of an after scourge. This may, I believe, prevent them from any further proceedings, not but that their wills are as good as ever, and which is apparent by their late threat, even this winter, toward some of the Church people living out of Simsbury four miles; but they at present do forbear, and, I am apt to think, will cease meddling with the Church any more.

One of my parishioners, a late conformist, whose residence is but a little way from Simsbury, and in the bounds of Farmington, has met with some kind of oppression. I have not as yet undertaken to defend him, by reason that I fear justice will not be allowed me, though, according to the law, it should and ought to be. I have, therefore, thought it best to forbear a while longer.

As to the Church here, it is as I represented; it lays very open and unfinished, and which grieves me much. Were my people but resolutely bent and engaged, they might then do according to what is expected of them, and there might probably then be large additions to the Church; but then, again, that which may deter some of them from embracing it is the oppression it is under, and meets with, and thus is the growth of it in some measure retarded.

I remain, Reverend Sir,

The Society's most obedient, humble servant,

WILLIAM GIBBS

* Mr. Graves was the minister at New-London.—Ed.

[*Ben. Mr. Gibbs to the Secretary.*]

Simsbury, July 19th, 1751.

Reverend Sir,

I received your letter in June, and as to these laws you are desirous of knowing, I can give no fuller account of them than what the Reverend Dr. Johnson has, having lately consulted him on that affair; but it may not be amiss to send that which the Dissenters have so greatly insisted upon, viz.:

Be it enacted, by the Governor, Council and Representatives, in General Court assembled, and by the authority of the same, That all persons who are of the Church of England, and those who are of the Church established by the laws of this government, that live in the bounds of any parish allowed by this Assembly, shall be taxed by the parishioners of the same parish, by the same rule and in the same proportion, for the support of the ministry in such parish. But if it so happen that there be a Society of the Church of England where there is a person in orders, according to the Canons of the Church of England, settled and abiding among them, and performing divine service so near to any person that hath declared himself of the Church of England, that he can conveniently, and doth, attend the public worship there, then the collectors, having first indifferently levied the tax; as above said, shall deliver the taxes collected from such persons declaring themselves and attending as aforesaid, unto the minister of the Church of England living near unto such persons, which minister shall have full power to receive and recover the same in order to his support in the place assigned to him; but if such proportion of taxes be not sufficient in any Society of the Church of England to support the incumbent there, then such Society may levy and collect of them, who profess and attend as aforesaid, greater taxes, at their own discretion, for the support of their minister; and the parishioners of the Church of England are hereby excused

from paying any taxes for building meeting-houses for the present established Churches of this government.

Now, from this, the Dissenters' plea is: That those of our communion who live remote, do not answer this law, by reason of their not *conveniently* attending, as they say. I hope there will be no more difficulties, but yet I am not without fear. Two persons of this town have lately conformed to the Church, and I am satisfied several more would come, if the people would but build a house, and which there are no signs of.

The house which I at present inhabit has been sold some time ago, and I do expect the person will move into it by the fall; and whether my people do intend to provide for me, I can't really say. They will not, or they care not, to give me a satisfactory answer when asked, so that this must make a removal very necessary, and which, I hope, the Society will consider.

I remain, Rev. Sir, your affectionate servant and brother,
And the Society's most obedient, humble servant,

WILLIAM GIBBS.

[*Rev. Mr. Graves to the Secretary.*]

N. London, October 10th, 1751.

Reverend and Good Sir,

It is impossible to describe the satisfaction I received upon reading the animating letter to poor Mr. Gibbs. Surely, he as well as others of us have suffered religious persecution in the most literal sense. As the letter is wrote with a truly Christian sympathy and necessary indignation, as well as an unchangeable resolution to support the missionaries, and protect our oppressed and worthy converts, so I presume it will, in the mean time, be of great service to enable us to carry on the blessed work of propagation and conversion, if the wisdom of the venerable Society will judge it proper to send each of us in Connecticut such another letter, empowering us to preach in all the neighbouring parts, that the envious, bigoted Dissenters of this colony, so oppressive and

notorious for stifling and perplexing our growing religion, may know you have a power of explaining your own words and to assert your liberty of your own charter; a charter whose nature is purely spiritual, whereas, that of this jealous colony is wholly civic. I have lately carefully canvassed it, and there is no clause in it respecting religion except this following sentence. They have a power to "direct, rule and dispose of all other (*viz.*, civic) matters and things whereby our said people, inhabitants there, may be so religiously, civilly and peaceably governed, that their good life and orderly conversation may win and invite the natives of the country to the knowledge and obedience of the only true God and Saviour of mankind and the Christian faith, which is our royal intention and the adventurer's free profession, is the only and principal end of this plantation."

Mr. Punderson has lately been cast in our Superior Court, suing for his rates; and I assure you, one of the principal leaders of this government told me expressly, that the courts are determined to overrule all our proceedings in such cases. I lately waited upon our deputy-governor, and told him plainly, that though the law about rates was very equal and just in its beginning, yet the conclusion was full of ambiguity, snares and deceit; that we missionaries were greatly abused and despised by this government, as persons exposed to public contempt, and our hearers to exactions and oppression. He told me we were treated according to law, and deserved no other usage; that imprisoning Mr. Gibbs and casting Mr. Punderson were just acts, and that their laws should be executed. I answered, their proceeding against us and our hearers, who lived remote, were arbitrary, and contrary to the practice of Europe, and that no English history could produce an instance of any dissenting teacher being so scandalously and barbarously dealt with. Upon the whole, I find that he (who is in principle an Independent) is resolved to baffle the authority and crush our endeavours. May God restrain the remainder of his wrath.

I am, good Sir, your most obedient and grateful servant,
And affectionate brother,

MATT. GRAVES.

[*Rev. Mr. Punderson to the Secretary.—Extract.*]

Groton, in New-England,

December 6th, 1751.

Reverend Sir,

Our blessed Lord having assured us that a good shepherd will lay down his life for his flock, I thought best to spend some of my temporal interest in defending my flock from the cruel oppression of their adversaries; and as £77.10 has been distrained from nine persons, who were brought over to the Church by me since my complaint of June, 1750, £40 of which was taken from four persons in N. Guilford, who, with many others, declared for the Church in September, 1747, and have ever since attended the service of the Church, to whom Mr. George Bartlett (before this a Deacon among the Presbyterians and brother-in-law to Dr. Johnson) has constantly read prayers and sermons, I have sued for their taxes, and obtained judgment against most of the collectors before the Justices' Court, but, by writ of error and an appeal, I have finally recovered but twelve pounds. In the case of Deacon Bartlett, although these concessions were made by the opposite party at the County Court, to which they appealed, viz.: 1. That I was an itinerant missionary in New-England; 2. That in the year 1747 a number of people made declaration of conformity to the Church of England in said N. Guilford, forty-four miles from Groton, and submitted themselves to my charge; 3. That I ordered them to attend divine service, which they have constantly done ever since, said Bartlett being their reader; 4. That their collector for the year 1748 took of said Bartlett upward of eleven pounds, he being a professed Churchman; 5. That I have constantly attended them every half year, except last spring; after an attendance of ten days, judgment was given against me in direct opposition to the enclosed maxims upon law and for the construction of statutes and reasons annexed; and as I

observed to the judges, 'tis very surprising that a statute, professedly made at the desire and in favour of the Church, should be used to the oppression and vexation of it, as the venerable Society gave me assurance of their interposition to put a final period to this violent oppressive spirit, which is not only peculiar in this government, but also peculiarly displayed against the Church of England. Quakers and Baptists are in this government universally exempted from paying taxes to them,

And am, Reverend Sir, yours and the Society's

Most faithful, humble servant,

EBEN'R PUNDERSON.

[*Rev. Dr. Johnson to the Secretary.—Extract.*]

Stratford, New-England,

April 8th, 1752.

Reverend Sir,

Nor hath the condition of the Church within the whole of this colony much altered, save that it hath so far increased at New-Haven (with West-Haven at about four miles distance) that they have this winter got timber to build a Church of the dimensions of sixty feet by forty, beside the steeple and chancel; and as this is a place of very great importance on account of the College being there, it would be very happy for them if the Society were able to assist them in providing for a minister, as I doubt they will not be able to do more than £25 sterling per annum themselves, especially while building. The Church is also gaining at Guilford and Branford, which being but twelve miles asunder, propose to join for the present in procuring a minister, to whom they would also engage about £25 per annum, and therefore stand in like need of assistance; and there are two worthy candidates likely to offer for these places, but if the Society be not able to assist them, they must perhaps be content for the present to have but one over them all,

[*Rev. Mr. Gibbs to the Secretary. — Extract.*]

Simsbury, June 23d, 1752.

Reverend Sir,

I have lately met with some opposition from the Dissenters. One of my parishioners, at Farmington, and about seven or eight miles distant, has been made to pay to the support of the dissenting minister. I demanded the rate of the collector, but was refused it, upon which I sued him before his Majesty's justice of the peace, in this town, John Humphreys, Esq., and it going then in my favour, they appealed to the County Court, and recovered of me, by reason that two evidences took their oath that said parishioner acted with them in the settling of their minister, which he denied, (as I am informed by one whom I appointed to act in my stead.) The man is an elderly man, and attends the Church as often as he can, and especially on Sacrament days, and this for three years past, and which was vouched for in court by two or three evidences. The distance of the place and the badness of the weather is a great hindrance to his attending oftener than he does. I am sorry my people act in the manner they do, and that they are so careless of complying with the Society's demand. I have no place to abide in but one room in the Churchwarden's house, and which is a great incumbrance.

[*Rev. Mr. Wétmore to the Bishop of London. — Extract.*]

*Province of New-York, in America,
Rye, August 11th, 1752.*

My Lord,

That in the colonies called New-England the people are mostly Dissenters of one sort or other, must be well known

to your Lordship, and that they use their power in compelling the professors of the Church of England among them, as if themselves were an *established* Church; and, indeed, so their controversial writers assume, very positively, and treat the constitution of our national Church, and the professors of it in this country especially, with such rudeness and indecency as tries the patience of the most mortified Christian. Mr. Hobart, of Fairfield, a few years ago, preached and printed a sermon, which began a controversy that is yet subsisting. After an attack upon the Episcopacy of the Church, as inconsistent with that equality, which, by Christ's institution, ought to subsist among his ministers, he charges schism with great boldness upon the professors of the Church of England, and urges the awful guilt of it to deter his hearers from such a dangerous communion; this has produced vindications, addresses, &c. It has been urged on our side that the colonies are part of and belong to the English nation, which is of the Church of England, and are, therefore, in duty bound to submit to the government thereof, in things religious as well as civic, and not to separate from its communion; that the establishment of the Church of England, extending to all its parts, reaches hither, which is especially evident in the act of Union, and his Majesty's patent granted to the late Bishop of London, to exercise spiritual jurisdiction in the plantations. Against this has been urged the authority of a passage in a letter of the Lords Justices, in the year 1725, to Lient. Governor Dummer, that there is no regular establishment of any national or provincial Church in these plantations, and of a passage in a letter from the late Bishop of London to Dr. Coleman, a Presbyterian minister in Boston, May 24th, 1735: "My opinion has always been, that the religious state of New-England is founded on an equal liberty to all Protestants, none of which can claim the name of a national establishment, or any kind of superiority over the rest." These passages were both written without having in view the present subject of controversy, but to answer a quite different purpose; being written to and for the information of one domineering sect, which claims the privilege of an establishment, and would treat all others, even the pro-

fessors of the Church of England, as Dissenters and Separatists. That all the various Sectaries should enjoy entirely the benefit of toleration, is what nobody gainsays, what nobody, I hope, envies them. But when the legislature of Boston was applied to for *convening a provincial Synod*, the Lords Justices wrote to the then Lieutenant-Governor, directing him to put a stop to such proceedings, as being an invasion of the King's prerogative, in which letter was the above paragraph, or at least the sense of it, which, in my view, was only to deny any establishment that could be made of Dissenters, and with respect to the Church of England to insinuate no more than what we are but too sensible of, viz., that what the act of Union provided with respect to an establishment of religion in the plantations, has had no other effect than to declare us members of our mother Church, the Church of England, and permit us to adhere to her communion, and receive the sacred influences of her Episcopacy, without being liable to insults and criminations on that account; and to await what our gracious Sovereign may do toward a more particular establishment and regulation, when we shall be so happy as to see a Bishop appointed for us. *This establishment of Episcopacy is indeed wanting.* What may be done for us in consequence of the act of Union, is as yet undone; this seems to be what is signified in the preamble of the late Bishop's patent. *Cum Coloniae Plantationes, Cæteraque Dominia Nostra in America NONDUM divisa, vel formata, &c.* The dispute is, whether the act of Union, *Anno quinto Annæ reginæ*, Section 8, providing for the preservation of the English establishment "within the Kingdom of England and Ireland, the dominion of Wales, and the town of Berwick upon Tweed, and the territories thereunto belonging," under the word *Territories*, does not comprehend the English colonies. Your Lordship's opinion, if in our favour, and we have leave to divulge it, would be at this time a consolation to many who not only esteem the constitution of the Church of England preferable in itself to any other, but think they discharge a good conscience by professing themselves of that communion, in the face of insults and many inconveniences, because they think they must

thus follow peace; but their adversaries tell them that they contract the awful guilt of *schism*, and that neither God nor their King will approve their zeal for conformity. A short paragraph from your Lordship would be of equal authority with those alleged against us, and carry the same reverence and respect; and, for my own part, I shall most humbly submit to correction from your Lordship's hands if I have gone into mistakes.

Begging your Lordship's prayers and benediction, and craving pardon for this presumption, I most dutifully subscribe,

My Lord, your Lordship's most dutiful and obedient Son,
And very humble servant,

JAMES WETMORE

[*Rev. Mr. Graves to the Secretary.—Extract.*]

New-London, September 2d, 1752.

Reverend Sir,

That you, Sir, was pleased to write to me I am sensible of, and thankfully acknowledge the signal favour; but it was intercepted and opened by one Captain Durfey, which I proved and demanded, but in vain, before Mr. Stewart and two justices of the peace. I have heard some of the contents, and shall follow your kind advice. I have not received one letter from England since last fall. 'Tis a solemn truth, however, his Lordship resents it to Dr. Johnson; every charge against poor Mr. ——— was literally true, and will, unless he has repented of them, be found so at the last day. Let those who certified the reverse answer for themselves; but I determine never to write against another, though most undeserving.

With pleasure I can say my hearers rather increase, notwithstanding the open wickedness of some among them. The enclosed are specimens of their late revived behaviour, and the continued disturbance and perplexities and abuses I receive in my person and office, without the least prospect or

glimmer of their amendment. Here it is publicly and frequently asserted that neither the Bishop of London nor the Society have any power over the people; that this Church is not upon the same footing with other Churches of England; (this Mr. Stewart openly declared in court, pleading in vindication of Captain Dufey's behaviour of the fifth of July last;) that the minister has nothing to do in parish affairs, only to read and preach; that his Church is vested in lay patrons; that it is now in Mr. Mumford, of Groton; (which was attempted to be proved in court by a written instrument from the donor of the Church land;) that it is not subject to the canons; that the Vestry and Churchwardens are the minister's directors, and could place and displace him at their pleasure; that no minister can or shall do any duty in this Church, though at the request of the incumbent, without the knowledge and consent of the Vestry, which in open court they (foolishly) endeavour to prove from the 50th and 52d canons. These, with several other wild Independent principles, are their invincible rules, and to such I am sure my regular patrons will not expect my compliance; and therefore I hope they will, in mercy, remove me to South Carolina, where I hope to give them more satisfaction than it's possible any European can in New-England. Your last letter I received in March, 1750-1, and the proceedings in October encourage me to make this request, and to hope for success.*

* How I have done my duty and resolutely discharged my conscience, though among briars and thorns, I can confidently declare that no minister was ever better beloved by all his hearers. Two leading men and four or five of their creatures and dependents, who are obstinately resolved to harass and perplex me, excepted, I am sure, I have acquired the love and favour of all the Dissenters, who are pleased to express great concern at my difficulties and thoughts of removing.

[*Rev. Mr. Dobbles to the Secretary.—Extract.*]

Stamford, Connecticut, in New-England,

October 2d, 1752.

Reverend Sir,

An earnest invitation from the good people of Newtown and Reading to succeed the worthy Mr. Beach; and from him I am informed, no one would give them better satisfaction. But, although the prospect of mending my living, thirty pounds sterling per annum, is an argument of great weight to me in my low circumstances, yet being assured that the ruin of this infant Church would be the consequence of my removal at this juncture, so soon after the good people, though poor, have exerted themselves in building their Church, and are just now engaging themselves in a great expense to finish it, having been obliged (by reason of the great expense in sending Mr. Minor home; the purchase of the glebe lot, and assisting me to go for holy orders) to meet in it under very indecent circumstances, I am resolved (in submission to the venerable Board) to refuse this advantageous offer, and rely upon God's good providence to be provided for; whose honour and the interest of our holy Church, I think, will be advanced by this self-denial, as our enemies are ready, upon all occasions, to reproach us for showing even a necessary concern for our temporal interest, when, with any face, they can suggest that religion is diserved thereby.

ministers and to repair their meeting-house, pleading that I have no business there, as not being employed by the Society, and as not having any place in particular assigned to me in my license. In this case, I have advised with one of the ablest of our counsellors, (on whose judgment I much confide, he being a member of the Church,) who assures me that by the laws of the government, they can certainly get the money from us, which, if they can, I am confident they will, and if they do so, I very much fear that the Dissenters at Middletown and Wallingford will follow their example, for they have an equal power and right to do the same, the result of which is, that I shall be left without support.

The humble petition of the Mohegan Indians, in New-England, in Connecticut, to the most honourable Religious Society in London for Propagating the Gospel in Foreign Parts and Countries, 1756:

We, your humble petitioners, do beg leave to say, Captain John Mason, our guardian and great friend, that died in London on our business some years ago, when he was here amongst us did then teach many of our children to read and write, by which means we learned that the world would some time or other, come to an end, and all dead folks would all come to life again, and that there is a place called heaven where all good folks will go when they die; and we understand that Mr. Cleveland is an English minister, who we hope the honourable Society will order to stay at Norwich Landing, about three miles distant from us; and the people at Norwich, being always our good friends, they always standing for our interests; and we humbly beg the favour of you, gentlemen, that we, the poor tribe of Mohegan Indians, not having money to hire a minister to teach us the way or path to heaven, may have a share in the Reverend Mr. Cleveland, that we may be taught to go to that good place when we die as well as white men. We are so poor we cannot give him much, without it is a few oysters, fresh fish, and now and

N. London, October 26th, 1752.

[*Rev. Mr. Graves to the Secretary.—Extract.*]

Reverend Sir,

What difficulties I meet with from the turbulent spirits of some here, Mr. Bourse can easily inform you; though 'tis a hard task to desire him to describe the open wickedness and persevering impiety of Captain Durfey. I know he can, and I hope that blessed Spirit, whose influence he is now more immediately seeking, will animate him to declare the truth, without favour or affection, on all questions you shall be pleased to ask him, either concerning his reputation or mine. For my own part, the more freely and ingeniously he informs you or others of my real conduct or common administration, the more he will merit my thanks and esteem.

[*Rev. Mr. Camp to the Secretary.—Extract.*]

Middletown, in Connecticut, New-England

November 8th, 1752.

Reverend Sir,

At the importunity of the members of the Church, in North Guilford, (a place about fourteen miles from Middletown,) who have constantly upheld the worship of God by reading prayers and sermons for these three years past, and have suffered much distress by the dissenting collectors; with a view to my better support and to ease them of their burden, I have taken them under my care, and steadily officiate there most of my time; but since, I find it will turn to small account, for notwithstanding this, the collectors are obstinately set to collect their rates to support their own

then a bit of venison when we have good luck in hunting, except [unless] our well-beloved trustee and guardian, Mr. Samnel Mason, doth gain our case that he is now about in London; which gentleman can give your honors a more full account of our case and circumstances, who we hope will be ready and willing to inform you, he being our agent; there being about four hundred of our tribe that live about four miles from the Church at Norwich, and about the same distance from the Groton Church.

Dated at Mohegan, in Connecticut, this 19th Jan'y, 1756.

Wee nate at um nogum nocke Wiegou watch, tablah boah wee be Sumbyah watuan nogum acode munch togio watabou Sumbya. Moy-wee no munch is Sawouake Matchoog che che gun.

In English :

We think he is a good true-hearted minister, that will teach us the right path to heaven, and not cheat us by showing us the wrong path, but will teach us the right way.

JOHN UNCAS, *Chief Sachem*,
JOHN MANEPOONE,
JOSHUA OCOON,
JABEZ JONES,
EBEN'R TURNER,
DANIEL COOPER,
PETER CHOOZHEEGAN.*

This is a true copy of what the Indians have sent to the Society, enclosed in a letter from the Churches in Norwich and Groton to Dr. Bearcroft. Please show this to Dr. Nicholls.

JOSEPH TRACEY.

* This last was written with the subscriber's own hand.

[Several Questions relating to the State of Religion in Connecticut.]

Query 1.—If a hundred families living contiguous, but yet in two colonies, should desire to unite into a Church, in conformity with the Church of England, and those in each colony agree to pay their proportion to the support of a minister, licensed by the Bishop of London, naming the person, could such minister, residing in one colony, claim the benefit of such an act as No. 3 in the other colony, where he officiates attentively, though his habitation be only in one colony?

Query 2.—Is it not repugnant to the act of Uniformity, *Primo Eliz.*, (especially with reference to the last clause, that shows it was designed to extend to all the country belonging to the English dominions,) for any of the colonies to make laws, either to oblige the professors of the Church of England, or, indeed, any others, to support any dissenting way of worship, or to be present thereof?

Query 3.—Ought not the act No. 3 to be construed in a sense not repugnant to the laws of England, when capable of such a sense, rather than in a sense that implies a plain repugnancy, as compelling me to support Independency seems to be?

[Rev. Mr. Beach to the Secretary.]

*Reading, Connecticut, in N. England,
November 2d, 1759.*

Reverend Sir,

I beg leave to return my humble thanks to the venerable Society for their instructions for our conduct in the late critical conjuncture, when we were in no small danger of becoming a prey to our barbarous enemies, which has had a good

effect. Blessed be Almighty God, the snare which they had laid for us is broken, and we are delivered; the divine justice is very apparent in bringing off innocent blood, which, in a most shocking manner, they have been shedding for more than half a century. Upon this generation, as they have done, so has God requited them. The people in New-England are very sensible that, under God, our preservation is owing to his Majesty's paternal care, and the great expense which our mother country has been at for us. My parish is in a flourishing state in all respects, excepting that we have lost some of our young men in the army; more, indeed, by sickness than by the sword, for this countrymen do not bear a campaign so well as Europeans.

As Common Prayer-Books, Duties of Man, and small devotional tracts are not to be purchased here, I therefore presume humbly to request (if it may consist with the wisdom of the venerable Society) that I might be entrusted with a few of such good books to be distributed among my parishioners.

I am, Reverend Sir, yours and the venerable Society's

Most obedient, humble servant,

JOHN BEACH.

[*Rev. Mr. Newton to the Secretary.—Extract.*]

Ripton, in Connecticut, N. England,

July 2d, 1759.

Reverend Sir,

I take this opportunity to inform the honourable Society of the success of the gospel, and of my labours in the propagation of it. Our liturgy is more favourably received and esteemed by the Dissenters than has been for some time past, and many of them frequently come to Church, and desire to be acquainted with it; and some of them who, a year ago, would not have been seen in a Church at publick worship no

sooner than in a mass house, (they declared them to be one and the same.) Two families, of good character and conversion, have conformed since my letter of December last, and we have had some additions to our number of communicants.

The honourable Society's most obedient,

Humble servant,

CHRISTOPHER NEWTON.

[*Rev. Mr. Dibblee to the Secretary.—Extract.*]

Stamford, Connecticut, New-England,

September 29th, 1759.

Reverend Sir,

My people continue in a peaceful, united state, in all parts of my extensive mission, and I constantly attend the duties of my office in the various parts of my mission as formerly. There hath not been late accessions to the Church from the Dissenters; the sound of the trumpet and the alarms to war, together with a concern for the events thereof, principally engross the attention of the people. Indeed, the Church of Stamford is rather weakened than strengthened of late by enlistments into publick service, and by the surprising removal of a number of heads of families, through a very malignant disorder that has prevailed among my people. In less than a year past I have buried twelve heads of families, seven males, some of them the best ornaments of religion and zeal for the Church, and the support of it among us, and of good esteem among our dissenting brethren. June 24th, second Sunday after Trinity, I preached in the lower district of Salem to a very considerable auditory, judged between three and four hundred people, old and young, who behaved very devoutly and attentively; I gave the communion to thirty-nine communicants. There is a hopeful prospect of the increase and flourishing state of religion among that scattered poor people, and no endeavours of mine are wanting to serve them in their best interest. I preached to them about two weeks before, upon a special fast appointed in that

province, to implore the smiles and blessing of Divine Providence to attend his Majesty's arms the ensuing campaign, upon which occasion that people also gave a religious and devout attendance.

I am, Reverend Sir, your most obedient,
Most humble servant, and brother in Christ,

EBEN'R DIBBLEE.

[The war alluded to was what was familiarly known as "the old French war."]

[Rev. Mr. Graves to the Secretary.—*Extract.*]

New-London, in N. England,
November 23d, 1759.

Reverend and good Sir,

I understand Mr. Fairweather is appointed to Narragansett. God's will be done. Sure I am, had the naked truth been laid before you, my request had been preferred. I believe that none but Mr. Merritt would have presumed to impose upon such a glorious Society, in counterfeiting a whole parish's design; asserting a glaring falsehood, and condemning the innocent. May God grant him true repentance. Did they know the man, I really believe, though he's of a great family and very rich, they, as well as all considerate Independents here, would despise him. This is the second time he has falsely represented a parish, viz., that of Providence and that of Narragansett. Had I been a proselyte of Clark's Arianism, he had been my sure friend; but as it was in the beginning of Christianity, so it is now, that the great men of the world are always the greatest opposers of Christ and his disciples. The prospect of the recompense of reward is, and will, I trust, be my abiding comfort, in all the vicissitudes and disappointments of life.

Good Sir, your most obliged, grateful,
And obedient servant,

MATT. GRAVES.

[Rev. Mr. Dibblee to the Secretary.—*Extract.*]

Stamford, New-England,
April 1st, 1760.

Reverend Sir,

I thank you for your favour of the 3d of May last, which came to hand long since. If I should live to see an end of the present war, and this Church should be able to free itself from some particular embarrassments, I make no doubt of its future increasing and flourishing state. But one considerable discouragement they labour under is this: antecedent to the late trouble, and before our country was made the seat of war, they had run themselves in debt about one hundred pounds sterling toward furnishing their Church; and the burden of publick taxes, voluntary enlistments into publick service, and the death of many of its most considerable professors, have so weakened them that they still lie under the burden of that debt. This induced the Churchwardens and Vestry, with their minister, in October last, to prefer a petition to the General Assembly of the province, for liberty to draw a lottery in their favour, not to endow the Church, but to free the poor people from those troubles which were brought upon them by the pure providence of God; but, alas, no such favour could be obtained, not even to draw a lottery in the government, if we should not offer a ticket for sale in it; and why? not because it is repugnant to their principles, for they have given countenance to publick lotteries, even to repair the broken fortunes of private persons, and to help to build up and establish an Independent College in the Jerseys, when they could obtain no such favour in their own province. But, alas, this was too great an act of favour to the established Church.

I am, Reverend and worthy Sir,

Your very humble servant, and brother in Christ,

EBENEZER DIBBLEE.

[*Rev. Mr. Beach to the Secretary.*—*Extract.*]

Reading, in Connecticut, April 22d, 1760.

Reverend Sir,

Arian and Socinian errors, by means of some books written by Dissenters in England, seem of late to gain ground a great pace in this country among the Presbyterians, as they choose to be called, and some of our people are in no small danger from that infection. I have, therefore, at Dr. Johnson's desire and advice, prepared a small piece for the press, being *an attempt to vindicate Scripture Mysteries, particularly the Doctrines of the Holy Trinity, the Atonement of Christ, and the renovation by the Holy Spirit; also of the Eternity of the Future Punishment, with some Strictures upon what Mr. J. Taylor hath advanced on those points*, to which the Doctor hath written a short preface. If it should obtain the approbation of all my brethren at our Convention, (at which they desired me to preach upon these subjects,) and it should be published, I shall presume to send you over some copies, hoping it may make some amends for my former error.

[*Rev. Mr. Newton to the Secretary.*]

Ripton, N. England, June 25th, 1760.

Reverend Sir,

The state of the parish of Ripton is so much the same, as I have informed you in my letter of January last, that it would be but repeating what I have already wrote, to give any further account, except of baptisms. I have baptised this half year twenty white children, and one black, and, under the blessing of God, have been able to preach and catechise, not only on the Sabbath, but in the week, and have reason to think it has had a good effect upon many, and especially upon a number of families that live at the distance of about

eight, and some ten miles from Ripton, to whom I have often preached; and of late they have been more ready to hear than formerly, and seem to be religiously disposed, and sensible of the importance of attending public worship, and, accordingly, have built a Church thirty six feet long and twenty-six feet wide; and in about six weeks from the beginning, so far finished it that we met in it for public worship, and a large congregation attended, it was supposed upward of three hundred people. These people live at a great distance from any public worship, and many of them are so poor that they have not horses to carry their families to worship if they would, and others, it seems by their conduct, choose to spend the Sabbath in hunting and unnecessary visits, and are not only dilatory in religious matters, but in secular affairs. Many live but little above the Indian, and are destitute of the comforts of life. This melancholy prospect influenced some persons that were able, to build a Church, as one of them declared to me, that has been a professor of the Church for some years, that he thought it his duty to expend part of his estate in building a Church, to prevent their becoming heathens. These people since have attended worship and seem very highly to prize the worship of the Church, and have desired me to take the care of them, and I have preached every fourth Sunday to them, and wait for the direction of the venerable Society. Those that have before been professors of the Church in these parts, have sent their requests to the Society; and as my duty will be attended with more trouble and expense, and very little can I expect from the people for my support, I humbly beg the Society would make to me some addition to my salary, and also give me some books for a library, which is allowed to every mission but Ripton; and permit me, Sir, to ask for some Bibles and Common Prayer-Books and Catechisms, to be distributed among the poor people that belong to the new Church. I believe people never stood in more need of charity than they, and a Bible and Common Prayer-Book for the Church.

Most obedient, &c.,

CHRISTOPHER NEWTON.

[*Rev. Mr. Scovill to the Secretary.—Extract.*]

Waterbury, June 26th, A. D. 1760.

May it please the Society,

I have contrived to officiate alternately in my several parishes; have had the satisfaction to find my labours so far successful as to promote a very good harmony among my parishioners, and engage them to give a regular and constant attendance upon our publick worship. There does also a pretty good understanding subsist between them and the Dissenters, who have, many of them, upon some occasions, given their attendance upon the worship of our most excellent Church, though the number of conformists from them to us has been but three families, who have publicly joined our Church, and put themselves under my care. Our number is not hereby enlarged, several families that were conformists having moved out of my parishes, within this half year past. I have visited Simsbury, and officiated there, as I informed the Society I had done in my last letters, and propose to give them all the assistance I can, consistent with the duty of my own particular parishes, till they shall be otherwise supplied. The good people of Simsbury have hired a young gentleman that was educated at Yale College, to read prayers and sermons for them, and have of late seemed to exert themselves as far as they could to support the interests of the Church. I have drawn my bills upon the Society's treasurer for my salary the last half year, and have herewith sent my *Notitia Parochialis*, and am,

May it please the Society,

The Society's most obliged,

And most obedient, humble servant,

JAMES SCOVILL.

Notitia Parochialis.

No. of families belonging to the Church in Waterbury and Westbury,.....	57
In Northbury,.....	32
In New-Cambridge,.....	28
Communicants in Waterbury and Westbury,.....	88
In Northbury,.....	37
In New-Cambridge,.....	47
Baptised last half year,.....	15

[*Rev. Mr. Mansfield to the Secretary.*]

Derby, N. England, June 27th, 1760.

Reverend Sir,

I continue still employed in the care of my two parishes of Derby and Oxford, and I think I have good reason to hope that my labours are somewhat serviceable in promoting Christian piety and virtue among my parishioners; and I have had the satisfaction of the addition of two families of Dissenters and one single person, (all of them people of good reputation,) who, within the last half year, have professed for the Church of England, and constantly attend its worship.

I have lately been a journey to Simsbury, where, on a Sunday, I preached and performed divine service, and administered the communion to about forty communicants, and baptised three adults and nine children. The Church has of late much revived there under the care of Mr. Viets, a young gentleman, a candidate for holy orders in the Church, who was educated and has taken a degree of Bachelor of Arts at Yale College, in New-Haven, and who for some time past has read divine service and sermons in the Church at Simsbury. They have workmen now employed in finishing off their Church, and are making preparations to finish their glebe-house, each of them having been heretofore much neglected; and there seems at present to be a fair prospect of a

flourishing Church in that town, where, for many years before, it had been gradually declining.

I propose to use my best endeavours to promote the interest of religion in my mission. I hereto annex my *Notitia Parochialis* for the last half year, and have drawn upon the Society's treasurer for fifteen pounds sterling toward my support, and am,

Reverend Sir, the Society's and your most obliged
And most obedient, humble servant,

RICHARD MANSFIELD.

In Derby and Oxford—

No. of families,	74
Baptised last half year,	23
Actual Communicants of the Church of England, ..	80

[Extract from a Letter from Dr. Johnson to the Archbishop of Canterbury.]*

May it please your Grace,

While I was in Connecticut, about six months ago, I had opportunity to know much of the condition of the Church in those parts, and therefore thought I would be a little more particular in giving your Grace an account of it. The Church is generally in an increasing and flourishing condition, and much the more so, on account of the violent contentions of the Dissenters among themselves, which in effect drive people into the Church. The Wallingford affair was again before the Assembly last May, and the lower house were still more zealous in the cause of the minor party, which seems the prevailing disposition of the country, so that there will probably be a great struggle to get out the governor and several of the upper house for not favouring them; and I here send your Grace two pamphlets relating to these controversies, that have been published since my last. The parties are

* This was written after Dr. Johnson had removed to New-York to take charge of King's, now Columbia College.

both upon bad extremes. Hart and Yale, &c., are followers of Taylor, Foster, &c.; and, I doubt Socinianism is at the bottom, and the President, Hobart, &c., are most rigid Calvinists, and intent at any rate to oppose the others to their utmost. Mean time the Church is every where in peace, and the Clergy orthodox; only I find there are some of the leading laity in good Mr. Palmer's district, that is infected with what is here called *Taylorism*, *i. e.*, Socinianism and Pelagianism, and they are somewhat disaffected, I believe, without reason, against their minister, for preaching against those errors; charging him with Calvinism, and, perhaps, he may be a little too warm on these accounts. I desired Mr. Beach to preach at their Convention, in Trinity week, in defence of the Trinity and against those loose notions, which he did to good acceptance, and the sermon is to be published; a copy of which I shall send your Grace when I next write.

It is a great detriment to the Churches at Middletown and Wallingford that Mr. Camp hath left them, induced partly by his necessities, and partly by the persuasion of Governor Dobbs, to move to North Carolina. How they are to be supplied I am at a loss to know; they ought each to have a minister, and I wish the Society were in a condition to settle at least forty pounds on the former and thirty pounds upon the latter, who hope for one Mr. Andrews, a candidate of good character, and one Treadwell, said to be a worthy youth, who has lately appeared for the Church, both bred at New-Haven College, where I found three or four hopeful young men preparing for orders. Mr. Punderson seems a very honest and laborious man; yet the Church at New-Haven appears uneasy, and rather declining under his ministry, occasioned, I believe, partly by his want of politeness, and partly by his being absent so much, having five or six places under his care. I wish he was again at Groton and some politer person in his place, and another at Guilford and Branford.

There are now thirty Churches in that colony, (though but fourteen ministers,) there being three or four new ones, one of which is a third within the bounds of Stratford, in a remote corner, ten miles from one and eight from another,

under the care of Mr. Newton, who desires me to intercede for a few Prayer-Books and small practical tracts for them, being poor, and some of dissolute habits; and as he has this additional labour, I wish the Society could add ten pounds to his salary, he being both laborious and needy. The more I know of Mr. Winslow the more I am pleased in him as my successor. He excels all the Clergy in that colony as a preacher, and is behind none of them in discretion and good conduct; and being rector of the first Church, and otherwise duly, if not the best qualified, I wish, when Commissaries are appointed, he may be a Commissary, being also of the most creditable family and education; and as he has a large, young, growing family, and is obliged in that situation to live at the most expense of any of them, it would be highly expedient, if practicable, to add ten pounds more to his support.

And here, my Lord, I beg leave to add a few words of that colony in general, though perhaps it might hurt the Church were I known to write too freely. I am humbly of opinion, that every thing being taken into the account, that for its bigness is the best of all his Majesty's colonies in America. All the disadvantages it labours under are owing to its wretched constitution, being little more than a mere democracy, and most of them upon a level, and each man thinking himself an able divine and politician; hence the prevalence of rigid enthusiasms and conceited notions and practices in religion, and republican and mobbish principles and practices, next door to anarchy, in polity; and hence her frequent feuds and factions in both; and every thing is managed by profound hypocrisy and dissimulation, so that they may, in effect, be called a commonwealth of hypocrites. I speak of the prevailing bulk, who all conspire to keep men of true, sober and honest principles and integrity out of places; and such, indeed, as things go, abhor to have any hand in the publick affairs, the rest having lost all notion of almost any king or kingdom to which they are accountable. This state of things makes multitudes very inquisitive after better principles, and many, from too much indignation, run into the wild extremes of boundless latitude and free thinking, while many (I hope the most of those that are inquisi-

tive) seem disposed to set down in the golden mean, the Church of England, if they could be provided for; so that it is of the utmost importance for the best weal of that colony, and its eastward neighbours, that the Church be propagated, and, if possible, be supported; and if, at the same time, their charters were demolished, and they could be reduced under the management of wise and good Governors and a Council appointed by the king, I believe they would in a little time grow a good sort of people, and the best of all the provinces.

And now, my Lord, I return homeward. Westchester and New-Rochelle, in this province, have both lost their ministers, who had been disabled for some considerable time before, and Rye hath lately suffered a grievous loss by the death of good Mr. Wetmore, of the small-pox, so that there is not one Clergyman in all that county or the county above. Rye has been trying to prevail on Mr. Dibblee, of Stamford; but he, good man, though in great need of better support, and apprehensive of the great detriment it would be to that Church, has refused; being also made to hope for the enlargement of his salary, which he truly deserves, and if it can be done, I earnestly wish it may. They think next of trying for Mr. Sturgeon, but I hope they may unite on a worthy son of Mr. Wetmore's, who is preparing for orders; and, I believe, these vacancies must wait till our candidates, three or four of them, are ready. Westchester was sadly disappointed in Mr. Greateon's failing them, and I hope they will unite on one Davies, a good, sensible young man, who will go the next fall, and, perhaps, another.

I am now, my Lord, though not without some danger, returned to my College, ever since the middle of May, and have lately held a Commencement, which was generally well approved, when six were graduated Bachelors, none having, till next May, sufficient standing for Masters. My absence, together with the long sickness and death of my best tutor, has been a great damage, five or six having left the College. I conclude your Grace has had our letters, earnestly begging your assistance in providing two more tutors, one that may be qualified to succeed me, and the other to succeed him that is dead, in teaching mathematics and experimental phi-

losophy. This latter is now extremely needed ; and I beg, if possible, he may be sent, though it be late in the fall, for we must entirely suspend those parts of learning till he comes.

Our house, all at present intended, is now near finished, and is a very neat and commodious building, one hundred and eighty feet in length by thirty, three stories high, in a very delightful situation, near Hudson River, opening on the harbour. This is designed for one side of a quadrangle, to be carried on and completed in time, as we need and shall be able, but we cannot go on any further without a collection at home, which we hope, ere long, may be obtained. I now long for Dr. Bristow's library, having got a good room ready for it. Our College has also lately suffered an unspeakable loss in the death of the best and most active of its Governors, in meridian of life, one Mr. Nicoll, a lawyer of great note, who was my son-in-law, than whom no man was ever more lamented throughout this province. Under these losses and difficulties, I humbly beg leave to recommend both it and myself to your Grace's prayers and blessings.

By a letter I had lately from Dr. Smith, of Philadelphia, he puts me upon humbly requesting of your Grace, the honour of a Doctor's degree for the worthy Mr. Barclay, wishing, with me, that if it cannot be procured from Oxford, it may come from Lambeth. I was surprised and very sorry to be told by him, upon my inquiry, that he had not yet then prepared the draughts he was to make and transmit to your Grace, for which I furnished him with some materials from Connecticut, and expected it to have been done last fall ; he again promises to do it soon.

And, my Lord, I again beg your pardon for this tedious letter, and whatever improprieties there may be in it,

And remain, may it please your Grace,

Your Grace's most obliged, most dutiful,

And devoted humble servant,

SAMUEL JOHNSON.

Kings College, New-York, July 13th, 1760.

July 30th.

P. S.—This letter, my Lord, having waited thus long for an opportunity, and may yet wait some days, I humbly take occasion to inform your Grace, that this day died, very suddenly, our Lieutenant-Governor, De Lancey, so that we shall need to have a Governor soon sent us ; and I need not suggest to your Grace of how much importance it is to us, that he be not only a good statesman but a friend to religion and the Church, and exemplary in attendance on her publick offices, for want of which, religion hath suffered extremely in this province. If, therefore, your Grace can have any influence in the next appointment, I doubt not it will be duly exerted that we may have such an one. As Mr. Standard is dead, and Westchester people are about applying to your Grace for another minister, I question whether a more suitable man can be found than Mr. Milner, by whom I wrote to your Grace, and who, I conclude, is now at Oxford. I could therefore wish, if the Society think proper, that he may be appointed to supply that vacancy.

I am, my Lord, &c.

[*Rev. Mr. Winslow to the Secretary.—Extract.*]

Stratford, New-England, July 14th, 1760.

Reverend Sir,

I have the pleasure to say, as to the general state of this parish, that our congregation continues to maintain their steadfastness to their profession, and their endeavours to adorn and to recommend it by unity and peace among themselves, and prudence and charity toward their neighbours, and by a becoming zeal for the purity of the faith of the gospel, and for its due influence toward their own improvement in Christian knowledge and virtue, and toward the like improvement of their families. This will, I hope, by God's blessing, ever be the increasing fruit of the Society's pious

care toward us, and wherever it is extended in these colonies, and that by the same divine blessing we that are employed in the Society's service may be enabled, wisely and faithfully to discharge our important duty to them and to the people of our charge.

It has pleased the Supreme Dispenser of all events, to make an effacing breach upon us, in the death of the late Reverend and truly worthy Mr. Wetmore, a gentleman of extensive influence and usefulness, a father and exemplary pattern to the Clergy in these parts. We have also much to regret the necessity Mr. Camp has thought himself under, to remove from his mission at Middletown and Wallingford, as at this time it is peculiarly unhappy that those places, especially the latter, should be destitute, this being the chief seat of the religious controversies now agitating in this colony; and where, if the people could be properly attended, a very flourishing Church would soon be established, to which their being destitute, may, I fear, prove some obstruction. Upon their application to me, I have engaged, as often as I can consistently with my proper duty, to give them all the assistance in my power, until they are provided for.

I have formerly taken the freedom to observe to you the grounds of the contentions in this colony, and chiefly among the teachers; these they are still warmly engaged in, and are increasing confusions among themselves, which have already had, and must more and more produce the effects to awaken the consideration of many of the serious and thinking part among them, and put them for seeking an established foundation whereon, with some security, to settle themselves and enjoy the regular administration of the means and ordinances of religion.

At a late convention of the Clergy of our Church in this colony, at New-Haven, a sermon was preached by the Rev. Mr. Beach, wherein, much to his own reputation, and, I trust, by the Divine blessing, to the credit of religion and advantage of the Church here, he has with great zeal and faithfulness endeavoured to vindicate and establish the important fundamentals of the Sacred Trinity, and the divinity of our blessed Saviour; his atonement and satisfaction; the neces-

sity of the renewing and sanctifying influences of Divine Grace and the eternity of future punishment, and to expose the falsehood and danger of the contrary pernicious errors, which, by means of spreading bad books and other industrious arts of too many men of bad principles in these parts, have been successfully propagated. The Clergy have unitedly taken the occasion of the publication of this discourse to give their testimony against these errors, and to recommend the doctrines therein inculcated as the prime truths of the gospel, and the foundation on which the whole structure of the articles and liturgy of the Church is framed. I hope Mr. Beach has, by this service, atoned in some measure for the ill effects of his former unhappy mistake, and that it may prove a seasonable means to preserve our people in their steadfastness, and to guide our dissenting brethren to that refuge from their various distractions among themselves, both about doctrines and discipline, which they must needs wish to find. You will receive a copy of this sermon from Dr. Johnson.

How greatly, Sir, are we indebted to my Lord of London, for the further instance we have lately received of his pious regard to us in the distribution of so large a number of copies of the second volume of his most excellent discourses, so extremely well calculated for our circumstances and for general instruction in knowledge and direction in practice. May a distinguished crown of glory be the reward of his usefulness.

I beg leave to offer my due regards and best wishes for your health, and respectfully subscribe myself,

Reverend Sir, the Society's

And your most obedient servant,

EDWARD WINSLOW.

[*Rev. Mr. Winslow to the Secretary.—Extract.*]

Stratford, December 29th, 1760.

Reverend Sir,

During the past six months have been baptised here and at Wallingford nineteen white infants and two negro children, and several persons added to the communion of this Church. The present number of communicants is near one hundred and fifty, and I have still the satisfaction to be able to acquaint you that our people continue steadfast in their attachment to the Church, and, in general, careful to evidence the purity of their profession, and their sincerity in it, by endeavouring to make its substantial fruits and ornaments appear in their own personal improvement, in maintaining a union among themselves, and in giving no occasion of offence to others. By this means, through the divine blessing, the Church in this town preserves its ground, notwithstanding a restless spirit of opposition is but too visible in some of our dissenting brethren of authority and influence among us. This has an unhappy tendency to keep up the prejudices of many who are really otherwise not ill affected to the doctrines and worship of our Church, and are much disposed to live in friendship. Much artifice is used by the leading persons among the Dissenters in this colony to prevent their people from attending our service, and to possess them with the absurd notion of their worship and discipline being an establishment here, from which ours is a separation; but their own late divisions and distractions among themselves, with regard to doctrine and discipline, have already unsettled so many, and must necessarily have the like effect with others, that, I doubt not at all, there will be seen numbers gladly embracing the refuge from these confusions and those whole some means for all needful instruction and improvement in Christian knowledge and practice, which our happy constitution will afford them. This is manifestly the present case at Wallingford and in its immediate neighbourhood, where

the Church congregation has so far increased that the people think themselves in a condition to make some suitable provision for sending home for holy orders, and for supporting a deserving young man, who has been some time employed as a reader among them. They dare not presume upon the Society's assistance, further than to crave the liberty to apply for part of the salary granted to Middletown and Wallingford, should they in their goodness see fit to allow it. The people who belong to the congregation at Wallingford, and live at some distance, have lately built themselves a small Church for their greater convenience in the winter season, when their families cannot well attend at the other. I continue to officiate at Wallingford about once in six weeks, which, by the reason of the distance of near thirty miles, and the needful care of my particular charge, is as frequent attendance as I am able to give.

I am, Reverend Sir, the Society's

And your most obedient servant,

EDWARD WINSLOW.

SKETCH OF THE SEABURY FAMILY.

[THE following sketch of the Seabury family, furnished at the request of the Editors, by one of its descendants, forms a part of the history of the Connecticut Church, in its brief narrative relating to its first Bishop. It possesses also additional interest from its presentation of the remarkable fact (at least in this country) of four successive generations having each furnished a Clergyman to the Church. It may well be questioned whether our ecclesiastical annals afford any similar instance. If any name, therefore, may be considered as belonging to the history of the Church at the North, it is that of Seabury. We are glad to have it in our power to present the following from the pen of a great-grandson of the Bishop.—EDITHA.]

THE name of *Seabury* appears at a very early date in our Colonial history. The family came from England and settled first in the Colony of Massachusetts, and was thence spread to Connecticut and New-York. *John Seabury*, the first of the name in this country, resided in Boston in the beginning of the seventeenth century. His son *Samuel*, born in 1639, was a surgeon, and lived at Duxbury, Mass. He is spoken of as a man of some note in his profession.

His son, *John Seabury*, removed from Duxbury a little before the year 1700, and settled at Stonington, Connecticut. In the year 1704 he exchanged his farm in Stonington for one in Groton, a small place on the River Thames, opposite New-London, where he resided for many years; removing, in the latter part of his life, however, to Hempstead, L. I., at which place he died, on the 17th day of December, 1759.

Mr. John Seabury married, in 1697, Elizabeth Alden, a grand-daughter of the famous John Alden of the May Flower, by whom he had eight children, and who survived him many years, dying on the 4th of January, 1771, at the ad-

vanced age of ninety-four. She was interred at Stonington, where it is recorded, on her tombstone, that she lived to see the fourth generation of her descendants.

From the religious customs of the colony where he was born, as well as of that in which the greater part of his life was spent; from the ignorance and hatred of the Church, which, at that time, were in these places almost universal; and from the associations of his marriage, we might naturally expect to find Mr. Seabury the staunchest of staunch Puritans.

Accordingly, we are not surprised to read that he lived in the practice of the Congregationalist sect; that he was a prominent member and Deacon of the Society of that persuasion in Groton; and that he trained his son to be a preacher of the doctrines to which he himself had been trained to listen.

Samuel, the fourth son of Mr. John Seabury, was born at Groton, on the 8th of July, 1706. He was educated at Harvard College, graduating in the year 1724, at the age of eighteen years, and soon after graduating was licensed to preach as a Congregationalist minister.

For several months during the year 1726, he preached to the Congregationalists at North Groton, but in this position he could not long remain. The doctrine and order of the Church, hitherto almost unknown, were then beginning to emerge from the obscurity with which ignorance and prejudice had shrouded them, and the Congregationalist minister of Groton was among the first who came within their light.

The famous controversy between the president and professors and the trustees of Yale College, had but recently been followed by the conformity and ordination of Dr. Johnson and others, and their learned and pious illustration of the faith of the Church led many to reflection, and laid the foundation of the subsequent prosperity of the Church in Connecticut.

The study and reflection of Mr. Seabury convinced him of the invalidity of his orders; he declared himself a convert to the doctrines of the Church of England, and, in the year 1731, crossed the ocean and received Episcopal ordination

from the Bishop of London. Returning to America, he soon afterward received a commission from the venerable Society for propagating the gospel in foreign parts, to exercise his sacred functions in New-London, at a yearly compensation of sixty pounds, "with an arrearage or payment backward from the Feast-day of St. John the Baptist, which was in the year 1730."

The Rev. Dr. McSparren, a missionary of the Society, who resided for many years in the Narragansett Country, was probably the founder of the Church in New-London. Services were held there by him, and a subscription fund was started, so early as the year 1725, for the erection of "a Church or decent edifice for the service of Almighty God according to the liturgie of the Church of England, as by law established," but it was under Mr. Seabury that this Church attained its first organization in a permanent form. He met with those gentlemen in New-London who had interested themselves in the establishment of the Church, on the 10th of April, 1732, and by the choice of Wardens and Vestrymen, the parish was then first organized as "the Episcopal Church of New-London," the style which continued until the year 1741, when it begins to be designated as "St. James' Church," under which title it has attained its present flourishing condition.

Mr. Seabury's commission bears date in May, 1732, one month after the organization of the Church. In the autumn of the same year, the building erected by the parish was opened for divine service, and from that time for a period of about eleven years, Mr. Seabury continued to officiate there, faithfully guarding the infancy of the parish, which, in its maturer growth was subject to the ministrations both of his son and grandson, and in which his great-grandson also has more than once officiated.

In the year 1743 Mr. Seabury was transferred by the Society, whose commission he held, to Hempstead, Long Island, a removal which was made at the request of the people of that place, and with his own consent. Here he spent the remainder of his life, occupying a small farm, and adding the duties of teacher to those of pastor.

It was during his residence at Hempstead that an effort was made to establish the Church in Dutchess County, and at the request of certain gentlemen of that county, he wrote to recommend them to the care of the venerable Society. The Society replied by promising to establish a missionary there when there should be provision made for the erection of a Church building, and in the mean time directed Mr. Seabury to give the people of Dutchess as much of his care as was consistent with his regular duties; in accordance with which, Mr. Seabury for some time officiated at Fiskill and probably at other places in the country, as opportunity offered.

He is said to have preached his last sermon at New-London while on a visit to his relatives and former parishioners. He returned to Hempstead from this excursion, and being taken sick soon after, died on the 15th day of June, 1764, leaving behind him (says Dr. Chandler, in his life of Johnson) a character that is held in high esteem, and an example that is worthy of all imitation.

Mr. Seabury was twice married; the first time to Abigail, daughter of Mr. Thomas Mumford, of New-London, the second son of which marriage was *Samuel*, afterward Bishop of Connecticut and Rhode Island, who was born on the 30th of November, 1729, and whose history requires a more extended notice than comes within the limits of this sketch. He was graduated from Yale College in 1748, and soon after was appointed by the venerable Society a Catechist, to act under the direction of his father, at Huntington, a place about twenty miles from Hempstead, L. I. He subsequently studied medicine in the University of Edinburgh, acquiring a knowledge which he found very useful in the course of his clerical ministrations.

Whether he studied the medical science only with a view to this usefulness, as some have said, or whether he intended to live by the practice of it, is not known. However this may have been, he put aside his medical studies for the study of Theology; became a candidate for holy orders, and on Friday, December 21st, 1753, was ordained Deacon, by John, Bishop of Lincoln, acting for the Bishop of London. He was

admitted to priest's orders, by Richard, Bishop of Carlisle, acting for the Bishop of London, on Sunday, the 23d day of December, 1753, and was on the same day, by Thomas, Bishop of London, licensed and authorized to perform the office of a priest in the Province of New-Jersey, in America. The venerable Society gave him the appointment of missionary at New-Brunswick, in that colony, and he entered upon his duties there in 1754.

On the 12th of January, 1757, he was collated and inducted into the Parish of Jamaica, L. I., by Sir Charles Hardy, Governor of New-York.

By the mandate of Sir Henry Moore, bearing date December 3d, 1766, he was instituted Rector of St. Peter's Church, in Westchester County, and, in pursuance of this mandate, was formally inducted to the office, at Westchester, on the 1st day of March, 1767, by the Rev. Myles Cooper, D. D., President of King's College, New-York.

In this parish he continued to officiate until the troubles of the Revolution interfered with his ministrations. Firmly adhering, during this period, to his loyalty to his Sovereign and his fidelity to his Church, he was at all times troubled, at one time seized and imprisoned, and finally, after an edict was published at New-York, making it death to support the King or any of his adherents, fifty armed men being sent into his neighbourhood to enforce the same, he shut up the Church, and, with difficulty, effecting his escape from Westchester, retired to the City of New-York, then in possession of the British. The returning forces of the patriots, whose temporary withdrawal had afforded him the opportunity of escape, damaged his property to a considerable extent, subjecting the members of his family to insult, and to the breaking open and injuring the Church.

It being impossible for Dr. Seabury* to resume his parish duties, he continued to reside, during the war, for the most part, in the City of New-York, where he supported himself by the practice of medicine. He also served as chaplain in the King's American regiment, to which position he was

* He was made *Doctor of Divinity* by the University of Oxford, Dec. 15, 1777.

appointed by Sir Henry Clinton, on the 14th of February, 1778.

After the independence of the colonies and the consequent removal of the authority of the Church of England from them, the Clergy of Connecticut were the first to realize the necessity of an American Episcopate, and to inaugurate the measures necessary to obtain it. They chose Dr. Seabury to become their Bishop, and, in compliance with their choice, he set sail for England in the year 1783, to obtain consecration.

This, however, he could not obtain there. The existing law prevented the consecration of a Bishop who could not swear allegiance to the King, and a policy hostile to the interests of the American Church forbade the repeal of that law. The English Bishops, therefore, feeling themselves bound to refuse his application, Dr. Seabury turned to the Church of Scotland; a Church which, while it preserved unimpaired the Apostolic faith and order, enjoyed also an entire immunity from the restraints which fettered the legal establishment of the Church of England. His application here was favorably received, and on the 14th day of November, 1784, Dr. Seabury was consecrated at Aberdeen, by Bishops Kilgour, Petrie and Skinner. He immediately returned to Connecticut, and entered upon the discharge of his Episcopal functions, which he continued to exercise in that State, and afterward, also, in Rhode Island, until his death.* He had his residence in New-London, and, in connection with the duties of the Episcopate, filled the position of Rector of the Parish of St. James. He died very suddenly on the 25th of February, 1796, in his sixty-seventh year.†

Bishop Seabury married, on the 12th day of October, 1756, Mary, daughter of Mr. Edward Hicks.

* Bishop Seabury, on his return from Scotland, landed at Newport, R. I., on the 20th of June, 1785. On the next Sunday he preached the first sermon of an American Bishop in America, from Heb. xii., 1st and 2d verses.

† The tablet to Bishop Seabury's memory, in New-London, gives his age as 68. It appears from the town records of Groton, as reported by Miss Caulkins, in her valuable history of New-London, that he was born in 1729. The statement of the tablet is, therefore, in this respect, erroneous. The exact age of the Bishop, at the time of his death, having been 66 years 2 months and 25 days.

Charles Seabury, the youngest child of Bishop Seabury, was born at Westchester, on the 29th day of May, 1770, residing with his father at New-York; he removed with him, after his consecration, to New-London. Deterred from applying for admission to Yale College by the opinion that the religious prejudices there prevailing would have subjected him to discomforts which would have more than counterbalanced any advantages to be derived from the Collegiate Course, he pursued his preparatory studies with the Rev. Richard Mansfield, D. D., at Derby, Conn., and afterward at Narragansett with the Rev. William Smith, D. D., and then devoted himself to the study of Theology under the immediate supervision of his Right Reverend father, by whom, upon the recommendation of the Clergy present at the Convention of the Diocese of Connecticut, in Christ Church, Middletown, he was admitted to the holy order of Deacons on the 5th of June, 1793. He resided in New-London until 1795, accompanying his father on several visitations, and in the winter of 1795-'6, he officiated at Grace Church, Jamaica, L. I.

Within a month after the decease of his father, he was called to the Rectorship of St. James' Church, New-London, of which parish he continued to be Rector until about the year 1813-'14.

On the 17th of July, 1796, he was admitted to the Priesthood by Bishop Provoost, at St. George's Chapel, in the City of New-York. He married, on the 13th of June, 1799, Anne, fourth daughter of Mr. Rosewell Saltonstall, of New-London, and by her had six children, the eldest of whom was the Rev. Samuel Seabury, D. D., of New-York. About the year 1814 he removed from New-London to Setauket, L. I., and became the Rector of Caroline Church at that place, where he spent the remainder of his life. He removed under the expectation of a salary of two hundred and fifty dollars, and an annual allowance from Trinity Church of a like amount. Trinity Church having discontinued the allowance, and the promised salary having been from time to time diminished, Mr. Seabury, in 1816, accepted a stipend of two hundred dollars from the Missionary Society of the Diocese,

and had the field of his ministrations enlarged by the addition of St. John's Church, Huntington, where his grandfather had in his lifetime regularly officiated, as did afterward his son; and the parish at Islip, the one at a distance of seventeen, the other of twenty-four miles from Setauket.

The Huntington Parish was only a short time attached to his mission, but he retained the charge of the other two parishes until the infirmities of advancing years compelled him to give up the one at Islip. From that time he went seldom from Setauket, continuing to devote himself to the services of the Church in that place until his death, which happened very suddenly, on the 29th of December, 1844, and which found him still discharging the duties of a ministry, maintained for more than half a century, with a zeal and ardor which trouble and privation could not abate, and age could scarcely chill.

[Of the present clerical representation of the family of Seabury, the Rev. Samuel Seabury, D. D., of New-York, little need here be said, inasmuch as his well-earned reputation is well known to the members of the American Episcopal Church. He is at present Rector of the Church of the Annunciation, and "Professor of Biblical Literature and Interpretation of Scripture," in the General Theological Seminary of the Protestant Episcopal Church in the United States.—Eps.]

